A

Proceeding in the Harmonie of *King Dauids Harpe.*

That is to ſay, An expoſition of 13. Pſalmes of the Princely Prophet *Dauid*, from the 22. vnto the 35. *Pſalme, being a portion of the Pſalmes expounded by the* reuerend Doctor *Victorinus Strigelius*, profeſſor in Diuinity in the Vniuerſity of *Lipſia* in Germany.

Tranſlated out of Latin into Engliſh by Richard Robinſon, *Citizen of London. Anno Chriſti* 1591.

Seene and allowed.

Briefe Contentes of theſe 13. Pſalmes.

Of	Prophecy and Prayer.	22.	Of	Prayer onely.	26.28.32.
	Thankes giuing.	23.30.		Prayer, as Pſalme	25
	Doctrine onely.	24.29.32.		Conſolation.	27
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Pſal. 14. Verſes 15. & 16.

The eies of the Lord are vpon the righteous: & his eares are open vnto their praiers. The countenance of the Lord is againſt them that do euill, to roote out the remembrance of them from the earth.

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1592

TANDEM SI
HONI SOIT QVI MAL Y PENSE

To the right Honorable Sir *Christopher Hatton*, Lord high Chauncellor of England, Knight of *the most noble order of the Garter, and one of her* Maiesties most honorable priuy Counsell: Grace, Mercy, Peace and plenitude of Temporal *and eternall Beatitude, in Christ Iesus our Lord and Sauiour euerlasting.*

KIng *Dauid* the man beloued of God after his owne hart (Right Honorable and most worthy *Mecenas*) though he was also the faithfull feeder, the Shepheard of God, the seruant of the Lord, the Conquerour inuincible, the Captaine of the destitute, the sacred Psalmograph, the melodious Musitiō, the sweet singer of Israel, and Patrone of singers, the praise-worth Prophet of God the annointed of the Lord, and princely figure of Christ, the soueraigne King of all kinges: Albeit (I say) he was such an earthly personage, endewed with mo heauenly graces, then euer any was either before or after him: yet, in himselfe feeling, and of himselfe confessing great and manifolde infirmitie of humane nature, by many his most greeuous conflicts betweene the Spirit and the Flesh, suffering (according to the saying of Saint *Paul*, that old beaten souldier of Christ) *Inward feares, outward feightinges. 2. Cor. 7. 5.* he found also by experience in the world both inward and outward enuy, both domesticall and forreine enmity, and vnder the handes of the higheſt *Iehouah*, both temptations of abiections, troubles of deiections, and tryalles of his truth, constant faith and vnfained conuertion. So as by the prouidence of God: seeing all this, sorting for his best behoofe beyond either his desire or desert (*As all thinges worke for the best* 1 *Sam. 16. 7.*

to them that loue God &c. Rom. 8.28.) amongeſt his other greeuous complaints in his ſacred Pſalmes, to mollify his miſeries with meditating of Gods mercies, hee eftſoones tooke into his handes the harpe of his heauenly harmony, ſounding thereuppon and ſinging to the ſame ſuch like conſolatary concluſions of Gods goodnes towards his elect, as this is: *Great are the troubles of the righteous, but the Lord deliuereth him out of all.* Pſa. 34. verſ. 19. And againe ſuch like teſtimonies of Gods indignation againſt the reprobate as this is: ibid. *But malice ſhall ſlay the wicked, and they which hate the righteous ſhall periſh.* verſ. 21. That theſe effectes apparantly were thus proued in him and his enemies, the hiſtory of his life and actions, and the euents of his enemies enterpriſes moſt euidently do teſtify. For it was a thing paſt his and all humane expectation and helpe, that he ſo mighty a Perſonage, aduaunced from the ſheephooke to the ſcepter. 2. Sam. 7. 8. From a Kings page. 1 Sam 16. 21 to a kings perſonage. 1. Sam. 5. 3. Long perſecuted by Saul. 1. Sam. 18. whoſe life he ſaued 1 Sam. 24. 13. committing thoſe two horrible ſinnes. 2. Sam 11. And ſo vtterly deſtitute of all ſauegard and ſafety in himſelfe, for which he felt Gods iudgement and iuſtice threefolde, viz. μητρίαν the death of the Childe borne πατρίαν his baniſhment for the facte, and βασιλείαν temptation of abiection for exerciſe of his faith, his owne ſonne his hartes greeſe 2. Sam. 17. and ſo many nations his vtter enemies, Pſ. 18. It was (I ſay) a thing impoſsible with man, and paſt all his expectation, that this deſolate *Dauid* ſhould find ſuch fauour with God and man, as to reobteine a right recouery of that, which he had before loſt with ſo great iniuſtice, viz. Gods grace and fauour, his eſtate of dignity, kingdome, life, and felicity: Notwithſtanding, ſuch was the prouidence, preſence & promiſe of the moſt higheſt *Iehouah* (as is affirmed by the holy Ghoſt, the true witnes of Gods moſt worthy will & working herein. The Lord in his mercies ſo looked vpon him with his louing fauour, that he ſearched the ſecrets of his hart, heard his ſorrowfull ſighes, ſalued his ſore, renued his ſpirit, remitted his ſin, healed his harmes, ſaued his life, prolonged his dayes, continued his kingdome: and finally, *clothed his enemies with ſhame, but made his Crowne to floriſh*, Pſ. 132. verſ. 19 Then all which bleſſings none could bee more at any time or greater, by God beſtowed vppon any mortall Prince or Potentate vpon earth: whereuppon highly commending the great goodneſſe and mercie of Almighty God as the onely vmpier in this ſpirituall and corporall conflict, well and worthily aſcribing the glory of this triumph vnto the higheſt *Iehouah*, doth this learned expoſitor *Valerianus Strigelius* thus profoundly

foundly inferre of this Warriour and wraſtler: *Dauid being tempted, prayeth: praying, hee was deliuered, and being deliuered he gaue thankes.* O excellent order of a princely warfare, O more ſurpaſſing vertue of diuine deliuerance, O moſt blisfull Conquerour by the crowning Creator. Many proud pompus and mighty Monarckes of old time, as idolatrous, tirannous and wicked *Pharao*, *Nabuchadnezzar*, *Antiochus*, and ſuch others, extolling themſelues for Gods, contemning the true God, and afflicting his people for their true profeſſion, haue warred againſt thoſe weaklinges to the diſtruction of their bodies, ſoules, kingdomes, and infinit thowſandes others of their aliaunces: and after them ſuch other prophane princes, foreprophecyed of by *Daniell*, as the *Aſſirian* and *Caldean Lyon*, the *Perſian Beare*, the *Macedonian Leopard*, and the *Romane beaſt* farre differing from the others, all warring againſt the Sainctes of God, attributing their victories to their owne valors, derogating the glory of the immortall God, haue deſtroyed diuers kingdomes, their owne and others, with infinit thouſandes of bodies and ſoules into perpetuall perdition, with Sathan and his angels for euer. But this diuine *Dauid*, the Lords Conquerour ſo fought his battels againſt the enemies of God and his truth, as this interpreter inferreth of him in the 7 Pſalme, that the very youthes of his people and dominions, might at home in the Church and Scholes heare, reade, learne & profite in the law of *Moyſes* and doctrine of the Prophets, touching the promiſes infallible of the euerlaſting kingdome of Chriſt, and the ſaluation of all the faithful for euer: of which euerlaſting kingdome, *Salomon* ſonne of the ſaid K. *Dauid* was alſo a liuely and expreſſe figure, as in the 45. Pſalme is mentioned. *Dan. 7. cap. Verſes 4. 5. 6. 7.*

Such a peaceable, ſpirituall and corporall warfare in this laſt age of the world, hath God of his vnſpeakable goodneſſe, grace, and mercie giuen vs this many yeares in England by the preaching of the Goſpell in the *Halcion* daies of our moſt ſacred *Saba*, Queene *Elizabeth*, hearing, honouring and aduauncing to our great comfort and conſolation the wiſedome of Chriſt himſelfe a better then *Salomon*, *Idque ſub ſummi Iehoua φλακτηρον & ἀμωμητον* noſtro, Gen 5. 1. Wherein (Right Honorable) wee haue manifolde and great cauſes in euery degree with the ſame our diuine *Debora*, aſwell *Gouernours as all others, willing perſons among the people of Iſraell to praiſe the Lord of Hoſtes* for his late moſt gracious victory giuen vs ouer the Spaniſh *Syſera* by ſea: As alſo with the ſame our humble *Heſter* to celebrate the Lordes louing mercies, with continuall remembrance of thankefulneſſe for ſupplanting and ſuppreſ- *Iudges 5. 9.* *Heſt. 15. 22.*

ſing the prowde, hauty enterpriſes of hawty *Haman* domeſticall, ſo as we may ſay, *The Lord hath ſaued his Sion, dwelling with the Daughter of Babel*, 2. Zach. 7. And finally, with the ſame our ioyfull *Iudith* (*the exaltation of Hieruſalem, the glory of Iſraell, and reioycing of our nation*) *To ſing a ſong of praiſe vnto the Lord of hoſtes* for his heauenly helpe, in ouercomming, ſubuerting, and vanquiſhing the pollicy, power, and practiſes of that *Olophernes*, the romiſh Antichriſt, and his miſchieuous members, the Ieſuitiſh Seminaries and Sectaries, with ſuch other forreine Scorpions, whatſoeuer and whereſoeuer. Since therefore the ſolace of the Lords Syon, and ioy of his Hieruſalem in our churches and common wealthes of England and Ireland, by the gracious and omnipotent preſence and preſeruation of Chriſt himſelfe, the true *Michael* and head of his church and kingdome euerlaſting, enuironed with his angelicall miniſters and watchmen ouer vs (as this princely Prophet *Dauid* ſweetly ſingeth) *Continueth ſtill firme and immouable*, Pſal. 125. 2. There neither is, nor ought to be any member of this body, no nor the meaneſt, nor baſeſt labourer in this *Vineyard of the Lord* ſo floriſhing, but he is bounden by all good and dutifull induſtrye to beſtowe his time in praying for, his trauell in proſpering, and talent in preferring the beauty & beatitude thereof, to the aduauncement of Gods alone glory and continuall comfortes of the faithfull: Amongeſt whom (Right Honorable good *Macenas*) reputing my ſelfe ſimpleſt of many thowſands, and much bounden vnto the goodnes of God, and thoſe good benefactors which any way haue helped or healed my weake eſtate, and ſupported my poore poſſibility, both in the ſtudy of my tranſlations, and in the exerciſe of my pen in writing (two ſimple ſhiftes in me, but ſingular giftes in others of better countinance in the Church and common wealth,) Here therefore finding my ſelfe indebted vnto your noble bounty, more thē vnto any other Benefactor whatſoeuer yet liuing: I humbly craue pardon of your Honor for my long delayed duty, and humbly beſeech your accuſtomed benignity, now (though late to accept in good worth (as in part of paiment of my debt-bounden duty long ſince lyable to your Honorable deſertes) this pittance of my poore ſtudy and pen, which is my laſt tranſlation intituled, *A proceeding in the Harmony of the princely prophet Dauids Harpe*: (wherof a former part was dedicated to the late noble *Erle of Warwicke* deceaſed) a token of my true intent (as God knoweth) which would painfully put in vre the performance of my bounden duty, to the full ſatisfaction of all my honorable, worſhipfull, and worthy good benefactors, and their worthy good expectations:

Iudith 13. 4. 9.

Though

Though my hinderances haue bin great, and my infirmities are yet many, *Euen as the diſtreſſed wight wandering from Hieruſalem to Ieriche, deſirous to be ſetled at Gods good pleaſure, in the conſolation of the faithfull*, till God the reſtorer of them that truſt in him, do further increaſe and confirme me with his grace, fauour and comfort. In meane time I reſt, humbly crauing and hartily beſeeching the ſame omnipotent and immortall God, to bleſſe and preſerue your Honorable good Lordſhip with long life, proſperous health, increaſe of Honor in the earthly Syon, and with the perfruition of life and ioies in the celeſtiall Ieruſalem, for euer & and euer. Amen. London, at my poore houſe In Saint Martins parriſh by Ludgate this Thurſday the 22. day of Aprill before S. Georges euen, anno Chriſti 1591. Luk. 10.

Your Right Honorable good Lordſhips moſt humble and debt-bound Oratour vnto the Almighty,

Richard Robinſon, Citizen of London.

Rodolphi Waddingtoni decaſticon in Pſalmorum encomion & huius operis

SVnt animæ morbi varij dum corpore clauſa eſt,
Quæ ſcelerum premitur colluuione graui.
Horum qui quærit ſibi plene dulce leuamen,
Hic Dauidis Pſalmos nocte dieque legat.
Lectio Pſalmorum pſallit ſolatia vera:
Hinc mens fracta malis ſe leuat atque fouet
Gratia prima Deo, Dauidi ſit proxima regi,
Strigeliuſque petit, ne ſua laus pereat.
Ordine poſtremus Robinſonus licet extat,
Tu tamen O Lector viue Richarde, canas.

PSALME. XXII.

Deus, Deus meus, reſpice in me.

The Argument and diſpoſition of the Pſalme.

MOued I am vndoubtedly to beleeue for certaine, that the doctrine comprehended in the monuments of the Prophets and Apoſtles, is deliuered from the true God, and that all other Religions, ſtriuing with the doctrine of the Prophets and Apoſtles, are fabulus, and againſt God, both blaſphemous and deadly; When I conſider the doctrine of our Religion, to be more auncient then the opinions of other Nations, and to be confirmed by manifeſt diuine teſtimonies, I doe alſo behold, (not without great pleaſure) the diſcent or race of our Teachers, euen from *Adam* to the diſciples of the Apoſtles. Finally, ſeeing by meruailous meanes the Church is preſerued, which beareth about thys doctrine euery where in the world, and ſeeing that the moſt wiſeſt, and moſt modeſt perſons, had rather ſuffer all torments then to caſt the ſame away: I doubt not, but that the Church of CHRIST thinketh rightly of God, truely calleth vpon God, is truely heard, and ſhall haue her rewards in the ende. But much more vehemently I am ſo mooued to beleeue, ſo oft as I conſider or thinke vppon the ſayings of our Prophets, touching the fatall or diuine mutations of the whole world, touching the perpetuall order of the gouernments thereof, alſo touching the comming, Paſſion, and Reſurrection of our Redeemer, of whom GOD in the beginning before ſpake, that he woulde ſende him vnto mankinde, to take away ſinne, and death, and to reſtore vnto vs righteouſneſſe and life.

Amongſt theſe prophecies, (which properly and plainly doe preache of CHRIST,) this Pſalme (in mine opinion) hath the ſpeciall place, which with ſo great light of wordes and efficacie of meaning, ſetteth before our eyes the paſſion and reſurrection of Chriſt: as I cannot eaſily beleeue, that neyther *Apelles* nor *Durerus* the moſt excellent Paynters, if they had ſeene

The Argument. &c.

Chriſt before theyr eyes, (as he was hanged vpon the Croſſe,) could better or more euidently haue expreſſed the ſame with theyr colours. For although Dauid liued certaine yeeres before Chriſt was ſent in the fleſhe, yet notwithſtanding, beeing fully inſpired with the light of the holy Ghoſt, he ſo deſcribeth Chriſt, (ſuffering for vs, and rayſed from death to life,) with ſuch notable words, that this 22. Pſalme, may ſeeme more rather a declaration of the preſent deede, then a Prophecie of thoſe things that were to come. For the Prophet taketh his beginning euen from thoſe very words which Chriſt himſelfe vſed, as he hanged in his extreame agonie, and hee foreſheweth the venimous illuſions wherewith thoſe enemies of Chriſt, (beeing then in hys moſt greeuous calamitie) inſulted againſt him: afterwardes hee addeth a moſt lightſome and large deſcription, wherein he moſt euidently layeth open, the ſpeciall or chiefe parts of this Tragedie. viz. *They pearced* (ſayth hee) *my hands and my feete, &c. Verſe. 17.* Alſo, *They parted my garments amongſt them, and caſt lots vpon my veſture. Verſe. 18.* To theſe deſcriptions are manie complaints, prayers, & conſolations inſerted, which containe moſt feruent affections.

In concluſion, there is added a moſt gladſome narration, or diſcourſe of the reſurrection and glory of Chriſt, which he enioyed after he had ſubdued his enemies vnder his power. Let vs therefore loue and oftentimes reade this moſt ſweete Pſalme, not onely to the end that it may inſtruct vs concerning the deedes doone by our Captaine and Redeemer, but alſo for thys cauſe, that it may confirme vs againſt Academicall doubtings of our aduerſaries, which oftentimes mightily ſhake mens mindes: whither the doctrine which the Prophets and Apoſtles haue left for monuments, be deliuered frō God himſelfe, who in very deede is Creator and conſeruer of all things, whom onely to worſhyp with true godlines of minde, & whom to obey it behoueth vs. Againſt theſe weapons may a man oppoſe (as it were a Buckler,) the godly and continuall meditation of this Pſalme, which witneſſeth, that the greateſt matters of all, are from God declared vnto the Prophets, which things the euent it ſelfe alſo hath approoued and ratified. Sithens therfore, ſure it is, that theſe Prophecies haue theyr groundes from GOD, it muſt needes be alſo, that the other doctrine of the Church, is of and from GOD. But now let vs heare Dauid himſelfe, ſpeaking familiarly with vs.

To him that excelleth vpon * *Aieleth Haſhahar.*
A Pſalme of Dauid.

* *Or the Hynde of the Morning, & this was the name of ſom cõmon ſong.*

Verſe. 1. My God, my God (looke vpon me) why haſt thou forſaken me? and art ſo farre from my health, and from the words of my complaint?

Verſe. 2. O my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

Moſt heauie or ſorrowful lamentation is this, which farre paſſeth our thinking or ſpeaking, and a complaint of the minde, ſtriuing wyth temptation of abiection: for, it cannot be, but the ſame perſon which ſuſtained Gods wrath, came into that cogitation, as if he were forſaken and caſt away from God. And although we in this inſtant and preſent fortune, do not attaine vnto the greatneſſe of the cõplaint, which Chriſt earneſtly, and not diſſemblingly there vſed: yet notwithſtanding, ſome of the members of his Church fæls ſome ſmall taſte of theſe agonies.

When our firſt Parents had begotten of themſelues two ſonnes, they were brought into good hope it ſhoulde come to paſſe, that euen theſe ſhould become as it were, the firſt young plantings of the true Church, and with ioyfull minds thought they vpon the promiſe made vnto them by God, touching their ſæde alſo: afterwards, when they ſaw their cheefeſt hopes ſuddainly to be quailed by the death of Abell, (whoſe ſlaine bodie they beheld,) and his other wicked brother to become a reprobate, no doubt then they were in ſo great mourning & ſorrow, that they often might cry out, My God, my God, why haſt thou forſaken me? Why repreſſeſt thou not the raging deuill, and breakeſt not, nor enfeebleſt his power? Dauid being driuen into exile, and not onely bereaued of his kingdom, but (which was far greater then his kingdome) being ſpoyled of all opinion of holines and righteouſnes, no doubt vnderſtoode well

this verſe, and with often ſpeeches repeated the ſame, eſpecially heere, loking vpon thoſe diſtreſſes whereof hee knoweth himſelfe to be both the Authour and originall, crying in this verſe: My God, my God, &c. Vnto theſe perſons is King Ezechias alſo to be added. For when he (being himſelfe, as it were oppreſſed with a greeuous and deadly ſickneſs) ſaw death euen at the doore, he beganne to cry out, ſaying: Like a Lyon hath the Lord broken my bones. *Eſay. cap. 38. verſe. 13.* And Ieremy the Prophet may well be numbred with theſe alſo, as it ſaieth where he ſayth: The comforter that ſhould refreſh my ſoule, is far from me. *Lam. cap. 1. verſe. 16. 17. 18.* For what thing may happen more ſorrowfull and lamentable, vnto a pittifull tender harted man, and a louer of godlines, then to ſee his Countrey, together with the Temple, moſt miſerably fired or burning, and his Cittizens, partly to be ſlaine, and partly carryed away into vnknowne places by the enemies. But Chriſtes ſorrowes, and greeuous perplexities, had much more bitterneſſe in them: for Chriſt bare in himſelfe the whole maſſe of our ſinne, he felt the wrath of God poured vpon him, euen as if he had polluted himſelfe with our filthineſſe. Therefore thys great and vnſpeakeable burthen, not onely erpreſſed vnto him a bloody ſweat, but alſo this tragicall complaint, which ſignifieth, that Chriſt had a greeuous conflict with the tentation of abiection.

Truly it is a great and huge calamitie, to looſe or forgoe viſible helpes or ſuccours, and to be forſaken of frendes, but this by no meanes can be compared to the forſaking of GOD. For the eternal Father, exerciſed not in the puniſhment of his Sonne, his vertue and diuine power, but ſuffered him to bee tormented with horrible miſeries both in ſeule and bodie.

Moreouer, the Word (as Irœneus moſt gravely ſaith in his third Booke and 21. chap.) ceaſſed in Chriſt, that his humane nature might die in him and be crucified: that is, The word or ſeconde perſon in Trinitie, abuſed not his power againſt hys calling, but gaue place vnto his Fathers wrath againſt ſinne, and became obedient vnto his Father vnto death, euen the

death

death of the Croſſe. Thus haue I breefely ſpoken touching the firſt and the ſeconde verſes, that the Reader may thus be inſtructed therein. For this ſame greatneſſe of the complaint, can not be vttered by any ſpeech, but is to be learned in godly meditation, and in the vſe or courſe of our life.

Verſe. 3. But thou continueſt holy, ô thou worſhippe of Iſraell.

The thirde verſe ſetteth downe a conſolation againſt the moſt ſorrowfull complaint aboue recited: for as hee that ſuffereth ſhypwracke (beeing by the violent rage of the ſtorme toſſed vp and downe) if happily he fall vpon any Rocke, or boorde of the broken ſhyp, which the Grecians call Ναύαγιον, that is, a boorde to ſwim vpon, he layes all the holde thereupon that hee can, and ſo amongſt the outragious roring ſtormes of the North, ſuccoureth himſelfe thereupon for a ſeaſon. So Chriſt in midſt of the waues of his troubles and tryals, embraceth conſolation to himſelfe, wherby he eſtabliſheth and confirmeth his minde, leaſt he ſhould faint or quaile, and be ouercome of the cruell enemy. And the firſt place of conſolation, is the manifeſtation of God. [But thou continueſt holy] when thou makeſt thy ſelfe knowne amongſt vs, and haſt giuen thy worde vnto vs, it reſteth agreeable thereby, that our prayer and our gronings are not in vaine nor fruſtrate. For neither in deede vainly, nor without cauſe, hath God ſo oftentimes made himſelfe knowne with ſo euident teſtimonies. Let vs not eſteeme theſe things to be as vaine viſions and imaginations, or deluſions and paſtimes: God hath doone great and mighty matters heereby: he would ſhewe plainly, that he is carefullie affected for our ſaluation, and he would heereby deliuer vnto vs, the teſtimonies of his worde and doctrine, wherein hee impարteth vnto vs, the heauenly gyfts and ſocietie of his bleſſednes. Finally, he hath for that cauſe manifeſted himſelfe, ſo as hee would witneſſe, that he will both be acknowledged and called vpon, and that he will alſo heare and ſaue vs.

Like as therefore the Sonne of God, in his most troublesome stormes or tempests, hath first a respect vnto the manifestation of God, (as men say the Phenician Marriners, espying theyr Cynosura, that starre in the night, guiding them in the Skyes, they are of good confidence as it were to ariue in a safe Port.) So let euery one of vs, first and formost cast our minde and eyes vnto the notable testimonies of Gods manifestation, and beeing with these confirmed, let vs craue of God, help and deliuerance, or at least mittigation of our present calamities. And where he addeth, [ô thou worship of Israell,] the studious sort may knowe, that the nowne Relatiue is put for the foundation. For, the worship of Israell in this place, signifieth the same people or congregation, praysing and worshipping God with a true hart.

And what may be thought more sweete? then that we surely know, that the Congregation is the Temple of God, wherin God dwelleth and abideth, as in the *2. Cor. cap.6.* it is writ-
Leu.16.12 ten. You are the Temple of the liuing God, (as God saith) because I will dwell in them, and will walke amongst them, and I will be their God, & they shall be my people. And Christ saith most sweetly, If any man loue me, he will keepe my worde, and my father will loue him, and we will come and make our dwelling with him. *Iohn 14. verse.23.*

Verse. 4. Our Fathers hoped in thee, they trusted in thee, & thou didst deliuer them.

Verse. 5. They called vpon thee, and were holpen: they put theyr trust in thee, and were not confounded.

The second place of consolation, is heere brought from an example of the societie of our Fathers, wherein are deliverances many and meruailous, sette downe and left vs: and that I may omitte the rest, which almost are innumerable, who would not by good right, meruaile at the most ioyfull ende or
Gene.39.7 conclusion of those calamities, which Ioseph that most holy
13.20.21. young man patiently suffered. For, first hee was taken awaie from

from his Parents cheriſhing, which he held moſt entire, and moſt deerely loued: after that, vpon a falſe ſuſpition of adulterie, hee was caſt into prypſon. In theſe inconueniences, which are not ſlenderly to be accounted vpon, doubtleſſe Ioſeph craued of God nothing more, then that beeing deliuered from falſe accuſation, he might ſafely and ſoundly be reſtored into his natiue Countrey. But moſt true is the ſaying of S. Paul, *Eph.3.* God can giue all things more aboundantly, then we eyther can hope, or can conceiue in our mindes *Verſe.20.* For Ioſeph was aduaunced with ſuch glory, that he reteyned that place, which was the next or ſecond, vnto the Royall principalitie of Egipt. Vpon this example and ſuch like, Chriſt heere nowe looking, was ſtirred vppe, and conceiueth ſome conſolation. For Gods will was, there ſhould a memoriall of ſuch like deedes remain, to the end the Church might aſke and looke for of him, the like deliueraunces.

Verſe.6. But as for me, I am a Worme, and no man: a verie ſcorne of men, and the outcaſt of the people.

Verſe.7. All they that ſee me, laugh me to ſcorne, they ſhout out theyr lips, and ſhake theyr heads, ſaying:

The firſt little verſe, reciteth a complaint, which declareth, that the godly are exerciſed in a certaine perpetuall turmoyle, and enterchange of temptations and conſolations. Marie felt in herſelfe a ioy not common, when ſhee heard the Angels, Shepheards, and Wiſemen make mention, and witnes that which they had ſeene and heard of Chriſt the infant: but thys ioy within a while after was diminiſhed whē ſhe vnderſtood of the ſubtill deceipts which were layd by Herod for Chriſt. And euen ſo heere now in Chriſt, great is the varietie of his motions or affects, for, although he before recited two notable conſolations, wherein he both might and ought to ſettle his mind, yet notwithſtanding, he is ouercome with the greatnes of the ſorrow, and once againe falles to complayning. But hee maketh aunſwere by way of examples, ſhewing the difference which

Mat.1.20
Luk.1.38.
44.
Luke 2.19
Math.2.16

which was betweene him and the reſt of the Fathers. As if he sayde they were men, but, I am no man, but a worme. Thys humilitie wherin Chriſt vouchſafed for our sakes to debaſe and abiect himſelfe, exceedeth all wiſedome and eloquence of Angels and of men. For although Chriſt was in forme of God, (that is, in nature and power equal with God,) yet he vſurped not this equalitie of God, namely, againſt his calling: but, as S. Paule moſt wiſely saith: He humbled himſelfe in the ſhape of a ſeruaunt. *Phil.2.7.*

And although the greatnes of theſe things cannot be comprehended of vs, yet let vs render thankes vnto the Sonne of GOD, that he is carefully moued for our ſaluation, and that he manifeſted thys hys vnſpeakeable humility & loue towards vs, in thus ſuffering for our sake. The other parts of thys firſt and ſeauenth verſe, may enough be vnderſtoode out of the Hiſtory left vnto vs in the writings of the Apoſtles. Wherefore I come to the nert verſe, wherein there is a poyſonfull & deadly byting taunte of the vngodly High Prieſtes, and their companions, inſulting againſt Chriſt.

Verſe. 8. He truſted in God, that he would deliuer him; let him deliuer him, if he will haue him.

The eyght little verſe, is a byting taunte of the reprochfull crew of the Iewiſh Nation: as if they ſaid: goe to thou godly Champion, ſeeke nowe to ſaue both thy ſelfe and vs? And as the vngodly Iewiſh people did ſpitefully reuile the Sonne of GOD, ſo Epicures do in all ages, ſcorne and mocke at Chriſtian Religions or ordinaunces: and when the ſame are about to hinder their profit, they then endeuour all they can to extinguiſh the Goſpell, and practiſe all impietie and crueltie againſt Chriſt and his members. But there is an enemy much more hating Chriſt, namely the deuill: hee firſt by his hatred towards GOD, pluckt away our firſt Parents from him.

The ſame Panquellor, holdeth alwaies the mindes of the vngodly ones, bewitched with falſe perſwaſions of God, theſe

he

hee abuſeth or illudeth as inſtruments, to the fulfilling of his infinite bitternesse of hatred againſt the Sonne of God. Therfore are vngodly Biſhops and their Champions, the Actors or part players of theſe illuſions. But that moſt proude ſpyrit is their Poet: and howe wretched a thraldome is it, to be an inſtrument of ſuch and ſo great fury and hatred againſt God:

Verſe. 9. But thou art hee that tookeſt mee out of my Mothers wombe: thou waſt my hope whē I hanged yet vpon my Mothers breſtes. Simile in Pſal. 71, 5.

Verſe. 10. I haue beene leſt vnto thee, euer ſince I was borne: thou art my God, euen from my Mothers wombe.

The ninth and tenth verſes, containe a third place of conſolation, which is taken from the prouidence of GOD: and it appeareth by this one little verſe, that Dauid heere with phyloſophical eyes beheld or looked vpon mans nature, and to haue gathered dilligently therby al teſtimonies of Gods prouidence touching the ſame. For although in the world a moſt beautiful order of the heauenly motions, the moſt acceptable ſeaſons of dayes and nights, the reuolution of the yeare, the meruailous compaſſe or courſe of the Sunne, and other Planets, the fruitfulneſſe of the earth, and finally the whole nature of things, be ſette before vs to acknowledge the will and preſence of God: yet notwithſtanding, there is not a more excellent teſtimonie, (that there is a God, and that by his prouidence, the worlde is gouerned, and that hee proundeth for all things appertaining to man, and not onely to all, but alſo for euery one,) then is the whole creation or faſhioning of man, and euery figure & perfection of mankind.

For, that I may let paſſe to ſpeake of forming or proportioning an Infant in the wombe, what can be ſo meruailous, as the bringing forth of the Infant into this worlde? For except God himſelfe play the Midwiues part, and fulfil that Office, it cannot vndoubtedly be brought to paſſe, that any one Infant, ſhould come forth ſafe and ſound into the world.

The Anatomists, that is, they of that science which cutte mens bodies, and lay the parts distributed before their eyes, do know the place Os Sacrum, (which name is deriued, as of the most holy and diuine worke of generation) is most straightly closed or shut, and that not any thing, be it neuer so little, can pearce ỹ ioynt of that bone: and yet out of these straights God meruailously bringeth forth the timely Infant, as it were in a certaine due season, and by the outstretched ioynts of the thyghes. Therefore most truely saith the Prophet, or rather Christ himselfe, here, following Physiologie, (that is, the rule of nature,) Thou ô God, hast brought me out of my Mothers wombe.

Furthermore, this also is most pleasant to be considered, that God (vnto the young childe as yet in the wombe) prepareth and ordaineth foode or nutriment, fitte and conuenient euen in the Mothers breasts. For after the child is once conceiued, the Menstruall blood is distributed into three parts. The first part, which in puritie excelleth the others, is dispersed into the Matrice, to nourish the young one quickning by a little and a little. The second part, somewhat lesse pure, ascendeth into the place of the Mothers dugges, to be there turned into Milke, which within a while after, may nourish and sustaine the childe borne. The thirde part, of the others especiallie least pure, is setled in a certaine thinne skinne of the Matrix, vntill such time, as together with the childe newe borne, the manie menstures of the Mother are sent forth.

Seeing therefore God performeth the Midwiues dutie vnto vs all, and not that onely, but also procureth proper nourishment to those younglings, as yet vnborne, doubtlesse we must confesse, that the liues of men are cared & prouided for of him also. Wherefore let vs daily comfort and confirme our selues, with the remembrance of these wonderfull workes, so often as we are distressed for or concerning our liuing, or for defence and deliuerance out of greatest perrils. And let vs cry out with the Prophet. Thou hast brought mee out of my Mothers wombe, and hast nourished me with my Mothers breast: therefore no

doubt

doubt it is, but thou wilt both defende, and also eftsones deliuer me created after thine Image, and redeemed with the blod of thy Sonne.

Verse. 11. O goe not farre from mee, for trouble is harde at hand, and there is no man to helpe me.

The eleuenth verse, mixeth a most ardent Prayer, with complaints and consolations before expounded. For the whole Psalme ought to be referred, partly to the kinde exhortatiue, and partly to the kinde demonstratiue: and wheras the minde is stirred vp and confirmed with the other places of consolations, he ioyneth thereunto also a prayer, which as Salomon affirmeth: Is a strong Tower. *Prou. 18. verse. 10.* That is, the onely Tower and sacred Anchor, wherunto wee (forsaken of all creatures) ought to flie: he also vseth two argumẽts, wherof the first is taken from the obiect. As if he said, great stormes and tempests fall vpon me, wherefore be present to helpe mee, being moued with the greatnesse of my calamities. So speaketh Dauid also in the first Psalme, Heale me ô Lord because I am weake. The other argument is taken as from the person of God: as if hee said: There is besides thee onely, no man which can helpe mee, and qualifie or mittigate my miseries. Therefore thou beeing moued with the truth of thy promises, helpe mee.

Verse. 12. Many Oxen are come about me: fatte Bulles of Basan close me on euery side.

Verse. 13. They gape vpon me with theyr mouth, as it were a ramping and a roring Lyon.

The two verses following, amplifie the proposition of the narration: for where he said before breefely, Trouble is harde at hand, now he sheweth forth and explaineth this breuity. For he telleth with how great perrils or daungers hee is inuared, and with notable Metaphors painteth out the crueltie of the

Pharisies hatred: hee calleth the Bishops and Rulers of the Jewish people Oxen and fatte Bulles, because under pretence of the Ministery, they vsurped vpon them tyrannicall power, and obteyned such authority, that both al their sayings and dowings, were allowed by the iudgement of the rude multitude, and embraced with great reioycing of them. But much more plainely vnderstoode heere it is, that he compareth the bitternes of the high Priestes hatred against Christ, vnto the rage of a Lyon, by whose roring all other beasts are made afraid. And the Prophet heere alludeth vnto the first promise, wherein GOD himselfe proclaimed battaile against the deuil, saying: I will sette enmitie betweene thee & the Woman, yea betweene thy seede, and her seede. Neyther indeede may it otherwise be, but that the deuill burneth with beastly cruell hatred against Christ and hys Church, sithence hee knoweth, that by this one Captaine, hys power is broken and enfeebled.

Verse. 14. I am poured out like water.

Hee amplyfieth the narration to the discription by parts or division: first of all he saith: He is poured out like water. This part containeth a most sweete consolation, for it is witnessed by Christ, that hee hath paide a sufficient raunsome for sinne: for although the bloody sweat, wherewith the Sonne of God was all ouer washed, when he was in the Garden, might haue pacified his Fathers wrath: yet notwithstanding, least any man shold be ouercome with desperation, by reason of the greatnes of his sins, hee gaue his soule euen vnto the death, and shed his blode (then the which nothing is more precious,) like water most plentifully to redeeme vs, or as it were, bring vs out of bondage into libertie.

We muste therefore hold still our opinion against the Nouatians, the commaundement of GOD is immutable or vnchangeable, that although our sinnes be great, yet when wee truely repent, let vs returne vnto GOD, with full trust of reconciliation for Christ his sake: and let vs not despayre for the greatnes

greatnes of our fault, but that the power of Gods Sonne, is to be accounted of, and to be preferred farre beyond all the ſinnes of euery man. And let vs not adde blaſphemy vnto our other faults, which accuſeth God of vntruth, and denieth that mens ſins can be forgiuen them. Like as Saule and Iudas are therefore condemned, becauſe they beleeue not, that for the Sonne of Gods ſake, their ſinnes are forgiuen them.

Caine was accuſed of thys blaſphemie, that hee returned not vnto God, but alſo added blaſphemie therunto, ſaying, My ſinne is greater then that it may be forgiuen. Theſe things haue I briefely ſpoken, touching the particle, which ſetteth before vs neceſſary conſolation: that God will haue none to deſpaire, be they⁊ ſinnes neuer ſo grieuous. Gen. 4. 13.

Idem. My hart melteth within my bodie like waxe: all my bones are diſperſed.

Hée ſayd before, that all his whole body was ſo dryed vp, as there was no moiſture therein left. Now he complaineth of the feebleneſſe of his bones, wherin a cheefe ſtrength was wont to be. They were diſperſed and ſo ſhaken, that they coulde not performe they⁊ dutie. Thirdly, hee deſcribeth the melting or conſumption of the hart, My hart (ſaith hee) is melted within me, as waxe melteth at the fire. O inſpeakeable humility, Chriſt heere ſuſtaineth the wrath of God, and is made faultie, as if he had defiled himſelfe wyth mine, thine, and all mens ſinnes. Thys feeling of Gods wrath againſt ſinne, is the obiect and cauſe of horrible feares which Chriſt ſuffered, that we ſhoulde not ſuffer them.

Hée is made as it were our ſhadow of refuge, becauſe the Creature of God, is not able to endure his wrath. But I am moued by the worde ἀγωνία in *Luke. 22. ver. 44.* to thinke that Chriſtes bloody ſweat, was the reſolution of his whole bodie, now vtterly enfeebled: yeelding vp breath, drying vppe hys blood and all his ſtrength.

Verſe. 15. My ſtrength is dryed vp like a potſheard.&c.

In the fourth of *Deut. verſe. 24.* it is ſayd: Thy God is as a conſuming fire. For the feeling of Gods wrath, is as a fyre conſuming the hart and ſtrength of man: as Hezekias moſt truly ſayth in *Eſay, cap. 38. verſe. 13.* who had but once taſted a little of the ſame, viz. Like a Lyon hath he broken al my bones. But Chriſt felt the wrath of God againſt the ſinnes of al men, and thys he perceiued to be poured vpon him, euen as it were for a ſacrifice. Therefore elegantly compareth hee heere his weakenes vnto a Potſheard, which is dryed at the fire, and hath no moiſture or liquour left therein. Let vs therefore looking vpon Chriſt, thinke vpon both theſe, viz. That GOD is vnfainedly angry with ſinne, and that by meanes of this ſacrifice, we are receiued into fauour. Theſe things are alwaies to be remembred and repeated of vs.

My tongue cleaueth to my Gummes.

All men when they ſee that death approcheth neere, do feele a drineſſe of their tongue, and deſire drincke greedilie, the better to moiſten and refreſh their dryed mouthes: For when the blood hath recourſe in great feares vnto the fountaine, that is, the hart, it muſt needes be, that the outward members are deſtitute of moyſture, and ſo do require the ſteepeture.

Ioh. 19. 28. So Chriſt vppon the Croſſe cryed out, I thirſt: for thys word is not onely to be applyed vnto the ſignification, ỳ Chriſt thirſted for the ſaluation and reſtoring of Mankind, but ought firſt to be taken as the worde ſoundeth, touching the naturall thyrſt.

Idem. And thou ſhalt bring me into the duſt of death.

Thys is a ſorrowfull lamentation, as are many others in this Pſalme: as if he ſayd, the eternall Father was not ſatiſ-

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fied with the languiſhing and enfæbling of my body, ſhyuering of my bones, conſumption of my hart, and finally extreame drought of my gummes, but it was his pleaſure alſo, that I ſhould die and be buried.

Verſe 16. Manie dogges are come about me: and the counſell of the wicked layd ſiege againſt me.

Thoſe whom before he called Oxen and fat Buls, (which mightily runne vpon men whom they meete) the ſame perſons nowe he calleth many dogges. And he hath herein alſo reſpect vnto the title of the Pſalme, wherin Chriſt is compared vnto a Harte, which is courſed by many dogges.

Verſe. 17. They pearced my handes and my feete, I may tell all my bones; They ſtande ſtaring and looking vpon mee.

Verſe. 18. They part my garments among them, and caſt lots vpon my veſture.

Like as Fuluia reioyced in the death of Cicero, ſo the Prieſtes and vngodly Teachers reioyced in the puniſhment of Chriſt, who had reprehended their falſe opinions, and their deceiuable traditions: and finally, becauſe he ſeemed to withſtande and hinder their authoritie and gaine. But although there be many vicious affects or motions in man, yet notwithſtanding the great ioy or gladneſſe which euill men receiue by the calamity of good men, is a ſure token of their mind bewitched of the deuill, and ſtirred vp of infernall Furies.

For ſo is mans nature created, and all men of good minds hold this meaning, that they do nothing reioyce at the puniſhments of euill perſons, but do rather bewaile the miſeries of mankinde, which in a ſhort ſpace is caſt downe into tragicall calamities. It appeareth then, that in the Iewes thus ioyfullie applauding, and like deadly enemies inſulting againſt Chriſt, (who was condemned by their wicked decrees) there remai-

remained no pittifull affection or commiſeration towards him, but that all feelings and motions agreeable to nature were euen by the deuill vtterly taken from them. This profiteth vs to conſider for this cauſe, that we may craue of God to be gouerned by him, and defended againſt the deuill, leaſt that wee ſhoulde be drawne headlong into ſuch like furies. The other verſes which pertaine to the declaration, are more largely expounded in the Hiſtorie of the Goſpell.

Verſe. 19. But be not thou farre from mee, ô Lord, thou art my ſuccour, haſte thee to helpe me.

Verſe. 20. Deliuer my ſoule from the ſword, & my darling from the power of the dogge.

Verſe. 21. Saue mee from the Lyons mouth; thou haſt heard mee alſo from among the hornes of the Vnicornes.

These three laſt verſes, do rehearſe a prayer amplified, by mentioning the dangers wherein he was then diſtreſſed.

The ſeconde part of the xxij. Pſalme, touching the Reſurrection of *CHRIST*.

Verſe. 22. I will declare thy Name vnto my Bretheren, in the midſt of the Congregation will I prayſe thee.

LIke as Lucius Æmilius Paulus who was called the Conquerour of Greece, (the Macedonian warres within a few daies moſt ſpeedilie and moſt happily finiſhed,) was carried with tryumph into the Cittie, and mounting vppe to the Capitoll, rendred his thanks vnto the Gods for his affaires well exployted: So our Captaine and Sauiour Chriſt, by the power

power of GOD being rayſed vp from death to life, and now making his tryumph ouer the multitude of his enemies, gaue thankes, not vnto Iupiter as Æmilius did, but vnto his Eternall Father, who had crowned him with the glorious victorie which is beneficiall vnto the Church. That benefite he premiſeth to retaine in perpetuall memory, and to celebrate the ſame with a thankfull hart vnto all eternitie. But therwith alſo he deſcribeth the chiefe effect of his reſurrection: he affirmeth that he is againe raiſed from death to life, not to the end he ſhould be idle, or thenceforth not to be buſied in any good worke, or that he ſhould boaſt himſelfe onely of his wiſedom and power, and ſo hold for moſt aſſured, that he ſhould alwaies remaine in moſt great and eternall pleaſures: but he ſayth expreſly, that he is riſen for this cauſe, to the ende hee may gather vnto God hys Church by the miniſtery of the Goſpell, which may praiſe and worſhip him in the life euerlaſting.

This then is the ſpeciall effect of his Reſurrection, namely the gathering of his Church, which comes to paſſe by the miniſtery of the Goſpell, which the Apoſtles diſperſed or publiſhed throughout the whole worlde. So in an other place it is ſayd: Thus it behooued Chriſt to ſuffer, and to riſe againe the third day, and that in his Name, repentance and remiſſion of ſinnes ſhould be preached among all Nations, beginning at Ieruſalem. *Luke. 24. verſe. 46. 47.* Truly here is ſette before vs a manifold conſolation. The Sonne of GOD affirmeth, that hee will preach the Goſpell, yea though the worlde repine and repugne the ſame, and that he will publiſh another doctrine beſides the Law.

He wyll therefore preſerue the Miniſtery, and theſe ſtudies and learning, and he alloweth the endeuours of them which preach the Goſpell. Let vs comfort our ſelues with thys conſolation, ſo often as wee do conſider the daungers of the Church, though fatall puniſhments oppreſſe the worlde for theyr Idolatries, Epicuriall furies, luſtes, & other miſchiefes which are innumerable: yet ſure and certaine it is, that the Church of God ſhall remaine, which amidſt the thickeſt of the

enemies ſhall preach the worde of the Goſpell of Chriſt. And neyther will Chriſt ſuffer, that at any time the knowledge of him ſhall be vtterly forgotten of men, but hee himſelfe wil execute the Office of teaching, like as in this place hee ſayth. I wyll declare thy Name vnto my Bretheren, in the midſt of the Congregation will I praiſe thee.

But euen in theſe ſelfe words, there is deliuered vs a moſt ſwéte doctrine, touching the efficacie of the Goſpell preached by miſerable and weake perſons. The world iudgeth the Goſpell to be a deceiuable doctrine, and derideth her Miniſters as it were vnprofitable ſablers, which goe about to take quite away the chiefe ſtrengthes of humane ſocietie from amongſt men: but theſe prophane iudgements Chriſt doth heere confute: yea, (ſaith he) I my ſelfe will preache, and will bring to paſſe, that the Miniſters ſhall not be diſcouraged with vnprofitable contention, but that the Miniſterie of the Goſpell ſhall indeede be the power of ſaluation to all that beleeue. Although therefore the Miniſters are in trueth but Earthen veſſels, yet ſure it is, that theyr preaching is effectuall, and ſhall profit manie men.

Hetherto alſo approcheth the thyrd conſolation, which the moſt ſwæt phraſe [Brother] ſetteth before vs. I wil declare thy name vnto my bretheren. I pray you what may be more ſwætly thought or ſpoken, then that Chriſt calleth all men his Bréthren, which heare learne and embrace the Goſpell. And that Chriſt indæde doth loue vs with a brotherly loue, that doth hys taking of humane nature vpon him declare. For that he might ioyne vs in a moſt nære bonde with hym, hee became fleſhe of our fleſh, and bone of our bones, as Paule ſayth. *Heb.2.ver.24* Thys taking and knytting of our nature, is a teſtimonie of a great loue towards vs. But the Paſſion of Chriſt declareth thys effect much more euidently, wherein hee ſuffered puniſhment due to the righteouſnes of GOD, and fully paid ỹ raunſome for vs. For it was his good pleaſure, to redæme and reduce vs, which were oppreſſed with moſt grieuous miſchieſes, as, ſinne & death, into our auncient dignitie and former liberty.

Hereby

Hereby it appeareth, that there is no such loue of any brother towards hys naturall Brother, as is the feruent loue of Christ towards vs, whereunto he giueth the name of brother. So often therefore as thou beginnest to pray, and that thy vnworthinesse hindereth thee, be thou turned in minde & thought vnto thys little verse of Christ, wherin he expresly calleth Belæuers his Bretheren. For sithence he is our Brother, and loueth vs most feruently, let vs not doubt, but that we are receiued and heard, (though vncleane and manifoldly guilty we be) yet for the intercession and prayer which our Brother maketh for vs: and neyther is there any thyng so surely layd vp in the vnmeasurable treasure of Gods goodnes and mercy, which hee will not willingly bring forth, and frely partake with thys, when he is requested of this High Priest and Mediator, whom the name of a Brother maketh not abashed nor ashamed.

Wherefore in all our lyfe long, in all our dangers, and in our daily prayers, let vs thinke vppon this most swæt name Brother, and inculcate the same to our mindes, that wee may surely beleeue, our Brother sitting at the right hand of our Father will helpe vs, and bestow vpon vs present and eternal benefits. Let it suffise to haue here brefely thus much noted of these words: because the greatnesse of the matters cannot be conceiued in words.

Verse. 23. O prayse the Lorde, yee that feare him, magnify him all yee the seede of Iacob: and let all the seede of Israell feare him,

Before, Christ (rayſed from death to life) directed a prayer of thankes giuing: nowe he speaketh vnto the remnant of the godly Iewish people: and he doth exhort them, that with a true reuerence of minde, they do worship and obey their Messias: and not to despise the benefit of the sonne of God, but that they gyue thanks vnto the eternall Father, whereas he being pacified with thys sacrifice, receiueth men into hys fauour, and imparteth vnto them, the fellowship of his blessednesse.

Verſe. 24. For he hath not deſpiſed nor abhorred the prayers of the poore, Hee hath not hyd his face from him, but when he called vnto him, he heard him.

The reaſon of cohortation is taken of the proper example: the eternall Father hath not deſpiſed my prayers & my ſighes, yea euen then when I was diſtreſſed in moſt great and moſt grœuous calamities: but he hath heard me, and hath graunted ſo ioyfull an end vnto my labours, that to expreſſe his goodnes I am not able, in reſpect of the greatneſſe thereof. Wherefore you alſo being admoniſhed by my example, learne heere lykewiſe to flee vnto God, and to craue of him reconciliation, hys holy Spyrit, and other benefits.

Verſe. 25. I will prayſe thee in the great congregation: my vowes will I performe in the ſight of them that feare thee.

Hée turneth his prayer to the Congregation of the Nations which he therefore calleth great, becauſe it is euery where diſperſed throughout the whole world, and in multitude exceedeth the little flock which GOD hath called out of the Jewiſh people: for Chriſt would not haue his Church thenceforth tied vnto any certaine Kingdome or pollicie, like as before it was limitted within little bounds, but he would haue his Goſpell, by hys Apoſtles to be diſperſed amongſt the Nations, and againe to gather the light which the Nations (forgetfull of the promiſe gyuen to the firſt Parents) had before loſt.

But although Munckes and others the vnlearned ſort, vnderſtand not what the name of Vowe meaneth, ſo oftentimes repeated in the Pſalmes, yet notwithſtanding, moſt ſimple it is ſo to define what a Vowe is, as in the Pſalmes it is taken for. A Vowe is a couenaunt to performe the worſhippings of the firſt Table, which are theſe: 1. Feare of GOD: 2. Loue: 3. Faith: 4. Patience: 5. Inuocation: 6. Thankſgiuing: 7. Cõfeſſion,

feſsion: and 8. The preaching of Gods name &c. These worshippings, and these workes or vowes (sayth he) will I performe vnto thee, whereunto by good right I am bounde. Let the declaration of thys word (in what manner so euer) be also applyed vnto other sayings in the Pſalmes: as in *Pſalm. 116. ver. 14.* I wyll pay my vowes in the sight of the people of God. &c.

Verſe. 26. The poore ſhall eate and be satisfied: they that seeke after the Lorde, ſhall prayse him, theyr hart ſhal liue for euer.

Verſe. 27. All the endes of the world ſhall remember them selues & be turned vnto the Lord: & al the kindreds of the Nations ſhall worship before him.

Verſe. 28. For the Kingdome is the Lords, and he is the Gouernour among the people.

These verses agree with them that goe before, and cleerelie witnesse, that the Gospell shall be effectuall, and shall begin eternal lyfe in all men which do repent, and vnfainedly beleeue the same: sithence then ỳ infirmitie of the Teachers is so great, and the confusions in the Church are so many: all mens minds are moued, and seeke to know, whether the voice of the Gospel do profit mankind, or ỳ indeede it be onely a dissembling voyce: whether Paule or Phocilides, or Theognis or Esope, dyd more profite.

Moreouer, because men see the pollicies troubled with dissention in Religion, many also are terrified from the profession of the Gospell, as if it were onely the firebrand of seditions. Against these false iudgements of mans reason, wee must gather testimonies touching the efficacie and dignitie of the Ministerie. Here the Sonne of GOD affirmeth, that the preaching of the Gospell shall be effectuall: for so hee saith: The poore, that is, the afflicted, shall be satisfied, and receiue comfort to withstand all terrours and dangers, and shall together celebrate Gods benefits, that hee hath made himselfe knowne,

by ſending hys Sonne, and giuing his Goſpell. Finally, the harts of the godly ones, embracing the doctrine of Chriſt and hys Apoſtles, ſhall haue full fruition of new heauen, wiſedom, righteouſnes, and life euerlaſting. Therefore it profiteth to teach, heare, learne, and embrace the Goſpell, yea although godleſſe perſons will not ſee what it profiteth: yea, they iudge the preaching of the Goſpell, to be eyther a vaine fable, or a diſſimulation, or a firebrand of ſeditions.

Verſe. 29. All ſuch as be fatte vppon earth, ſhall eate, and worſhippe GOD.

Verſe. 30. All they that goe down into the duſt, ſhal kneele before him: and no man hath quickened hys owne ſoule.

These two little verſes following, do declare or make mention as touching the calling of the Gentiles, wherof when it is ſpoken, let vs thinke vppon three thinges. Firſt, let the greatneſſe of Gods mercy be thought vpon, gathering him an eternall Church, not onely out of the Iſrahtiſh people, but alſo from among the Nations which were polluted with Idols, luſts, and all kindes of filthineſſe. Secondly, let the teſtimony of Gods promiſe in the Goſpell (which is free and vniuerſall) be conſidered of vs. Thirdly, let vs knowe, that the ſayings touching the calling of the Gentiles, are the abrogations of the Law, and refutations of that dreame which the Iewes had concerning the politicall Kingdome of the Meſſias.

But ſeeing els where often, and ſomewhat more preciſely touching thys matter it is ſpoken of, as in the 53. chapter of *Eſay*, I will not be heere any more tedious, but of purpoſe I surceaſe the declaration hereof, leaſt the greatneſſe of my Coments be to tedious vnto the Reader.

Verſe. 31. My ſeede ſhall ſerue him: they ſhall be accounted vnto the Lord for a generation.

Verſe.

Verſe. 32. They ſhall come; and the heauens ſhall declare his righteouſnes vnto a people that ſhall be borne: whom the Lord hath made.

The Epilogue or concluſion of the Pſalme, containeth a notable and lightſome deſcription of the Church: for firſt it inſtructeth the Reader concerning the perpetuitie of the Kingdome or Church of Chriſt. For it ſaith, there ſhall alwaies remaine ſome ſeede, and be ſome remnants which with true and acceptable Religion ſhall worſhip GOD.

Let vs then hold faſt this conſolation, that wee may moſt firmelie beleeue, the Church ſhall neuer be vtterly deſtroyed: no, though the deuils themſelues, and all the vngodly ones, do threaten both deſolation & infinite deſtruction vnto the Church. Moreouer, there are in thys place, proper and conuenient actions attributed vnto the Church: the Church ſhall not make warre, nor leade forth her Armies for to conſtitute and make any newe formes of policie, but ſhee ſhall do other works.

Shee ſhall preach the righteouſnes of Chriſt, and ſhall refute mens opinions, which fayne that wee are iuſt, for or by reaſon of diſcipline and ceremonies. Finally, ſhee ſhall be the keeper or preſeruer of the Goſpell deliuered from Chriſt, as it were by hand: and ſhall ſtudie by all care and induſtry, to defend and ſette forth the puritie of this doctrine, touching the righteouſneſſe of Fayth.

This is the diſpoſition of this Pſalme, which by no meanes ſatiſfieth the greatneſſe of the matter therein contained: but yet ſomtimes it admoniſheth the godly Readers what is to be ſoundly conſidered, as touching the moſt profitable, and moſt graue or profound ſentences in the ſame.

Pſalme.

A PSALME OF *DAVID.

* Eſa.40.11. Ierem.23.5. Eze.34.23 Ioh.10.11. 1.Pet.2.25

Dominus regit me.

The Argument.

LIke as *Homer* in the third Booke of his *Iliades*, compareth two Orators together, *Menelaus* and *Ulyſſes*, and indeede attributeth vnto the one eloquence like vnto the winter ſnow, but vnto the other ſhort and pithy ſpeech, wherin fewe, but very ſweet things were vttered: ſo the holy Ghoſt vſeth in certaine Pſalmes, plentifull and excellent phraſe of ſpeech, which lacketh no ſpeciall commendation of eloquence, when hee not onely teacheth, but alſo may moove and delight men: in ſome he vſeth a ſhort, but a verie ſweet phraſe of ſpeech. For it is the part of one, and the ſelfe ſame cunning Sayler or Pylot, to ſayle with larger ſpread, and ſhorter gathered ſayles, that is, a man may lengthen out hys ſpeech, and with a learned breuitie ſpeake what he thinketh.

How much plentie and excellencie of phraſe is there in the *103. Pſalme?* wherein the corporall and ſpirituall benefits of God are celebrated: in thys Pſalme, may the ſame argument, indeede more breefe, but in farre more excellent figures be expounded. For heere, whē the Prophet Dauid is holden as amazed with admiration, of the greateſt benefits of God, beſtowed vpon him, and vpon the whole Church, & acknowledged that he wanted wordes, to ſette foorth both the ſweetnes and plentifulnes of them, at length he entereth into the cogitation of two figures, then which nothing is more louely, nor any thing may be proponed, which may more allure the godly ones vnto gyuing of thanks.

For

For as it is the Sheepheards office or dutie, to bring & leade forth the flocke into feeding places, and make them to drink of wholeſome water, and the ſame to gouerne and defend againſt the rage of Wolues, finally, to lay to his helping and healing hands, when the ſheepe are ſicke or diſeaſed; ſo the Sonne of GOD, (who calleth himſelfe *The good Sheepheard. Ioh.10.14*) exerciſeth the ſame offyces, in gathering, gouerning, defending, and ſuccouring hys Church: for firſt, he feedeth and refreſheth vs wyth the Goſpell, *Which is the power of ſaluation to all that beleeue. Rom.1. verſe. 16.* Next of all, hee gouerneth hys Church and all the godly ones with the holy Ghoſt: that they may be his eternall heritage and (*Populus peculiaris ſectator bonorum operum,*) his peculiar people, a follower of good works, as it is ſayd, *Titus. cap.2. verſe. 14.* Thirdly, he defendeth hys Church againſt the outrages of the deuill, and the worlde, that ſhe may acknowledge her prayers to be receiued, and thorowlie hearde: and not to doubt that ſhee is the beloued darling of GOD.

Laſt of all, he executeth the offyce of a Phiſition, in healing our wounds, that is, our ſinnes and calamities: for he both forgiueth them theyr ſinnes which vnfainedly repent, and of hys vnſpeakeable goodnes, mittigateth the puniſhments. Then this figure or ſimilitude of a Paſtor, which he ſetteth downe in the beginning, nothing may be thought more ſweete; for as in the firſt figure or ſimilitude, he reſembleth GOD vnto a Sheepheard, and his Church vnto a flocke of ſheepe: ſo in the other figure, he compareth GOD vnto a rich Hoſte, and himſelfe vnto the gueſt.

And it is the offyce and dutie of an Hoſte, to furniſh the Table with meate and drinke, whereby the hunger and thyrſt which the gueſtes haue gotten, may be quenched, and whereas he may with fragrant ſmels recreate and refreſhe his gueſtes: theſe ſame things doth the Sonne of GOD as a moſt liberall Hoſte, largely and liberally beſtow vpon vs: for he feedeth and refreſheth vs, not with meate and drinke, fecht from els where, but he giueth himſelfe vnto vs, to feede and drinke vppon, ac-

cording to that ſaying extant in the 6. cap. of S. Iohn. *My fleſh is meate indeede, and my blood is drinke indeede. verſe. 55. &c.*

Vnto theſe moſt delicate repaſts, hee addeth ὑπερπλεον viz. a *ſurplus*, or ſuperaboundance of delicacie, namely the gyft of the holy Ghoſt, which of right, and woorthily is compared vnto moſt ſweet Balme. But although Dauid heere ſpeaketh of thys ſpirituall refreſhing eſpecially, yet, not abſurdly is the circumſtaunce of the Pſalme applyed, vnto the nouriſhing and defence of our bodies, and vnto the ſuſtentation of thys life. Neither are theſe things beſtowed vpon vs by chaunce, which appertaine vnto this life, but are diſtributed by the liberall hande of GOD, for the cauſes which are often ſpoken of in the Church.

Furthermore, vnto theſe figures are added notable concluſions, which flow from a hart full of Fayth. *Yea, though I ſhall walke in the valle of the ſhadow of death, yet I will feare no euill, for thou Lord art with me. verſe. 4.* Alſo, *Becauſe the Lorde himſelfe is my Sheepeheard and mine Hoſte, I ſhall want no good things at any time: I ſhall not be deſtitute of any ſolaces, but they ſhall accompanie me, euen till I come vnto the life euerlaſting:* then which, nothing can be more bleſſed, neyther any thing be cõceiued more aboundant in all benefits. Let vs therefore take out of thys Pſalme manifold doctrine & conſolation: & let vs vſe the ſame, ſo often as we will aduaunce, amplifie, and magnifie the benefits of God, by Chriſt our Mediatour beſtowed vpon vs.

The

The Pſalme and expoſition.

Verſe. 1. The Lord is my Sheepheard: therefore can I lacke nothing.

Thys is a ſhort little verſe, but no ſpeech may be equall in greatnes of matters which it containeth: therefore alſo will wee be the braefer in expounding the ſame, and will onely follow the ſpeciall principall poynts of the matters thereof. Of all figures which ſette forth The goodneſſe, (and as I may ſay with S. Paule,) the bountifulneſſe, and loue of God our Sauiour towards man, I know not whither any other may be more louelier then thys ſame, which attributeth to GOD the perſon of a Sheepeheard. For a feeder of sheepe, knoweth right well how tender beaſts the ſhæpe are, how naked, how needy of others helpe, gouernment, and defence: therfore remembring his Office, (according to theſe verſes, thus he doth. Titus. 3. 4.

STabulis in mollibus ſinit herbam carpere Oues,
Dum mox frondoſa reducitur Æſtas:
Et multa duram ſtipula filicumque manipli,
Sternit ſuper humum glacies ne frigida ledat,
Molle pecus, ſcabiemque ferat, turpeſque podagras.
At vero Zephiris cum læta vacantibus Æſtas,
In ſaltus gregem atque in paſcua mittit,
Dum mane novum dum gramina canent,
Et ros in tenera pecori gratiſſimus herba eſt.
Inde vbi quarta ſitim Cœli collegerit hora,
Et cantu querula rumpunt arbuſta Cicadæ
Ad puteos aut alta greges ad ſtagna iubet,
Currentem illigimus potare canalibus vndam.
Æſtibus ad mediis vmbroſam exquirit vallem,

Pſalme. XXIII. And the expoſition thereof.

Sicubi magna Iouis antiquo robore quercus:
Ingentes tendat ramos aut ſicubi nigrum,
Illicibus crebris ſacra nemus accubet vmbra.
Tum tenues dat rurſus aquas & paſcit rurſus,
Solis ad occaſum cum frigidus aera Veſper:
Temperat, & ſaltus reficit iam roſcida Luna,
Littoraque Halcionen reſonant & Acanthida dumi.

HE ſuffers in warme Cottages,
his ſheepe to take their meat:
Till Summer ſeaſon freſh & greene,
returned be with heat.
And ſtore of ſtraw and ferne he layes,
by handfuls on harde ground.
Leaſt tender beaſt by cold or ſcurffe,
or gowte doe get deaths wounde.
In pleaſant Summer but when as
the Eaſt winds blow indeed:
He ſends his flocke toth' thickets, and
fatte paſtures there to feede.
Whilſt morning ſprings, & whilſt the gras
doth floriſh and reioyce:
The dewe on tender herbe diſtils
to beaſts moſt happyeſt choyſe.
Before the fourth howre of the day,
when drought they find and heate:
And that the Graſhoppers doe burſt,
through ſhrubbes with clamors great:
He bids his flocks goe to the ponds,
or pooles that offer firſt,
Or running water of the brookes,
by drinke to quench theyr thyrſt.
But in the hotteſt time of day,
ſome ſhadowe vale ſeekes he:
Or Oke of auncient ſtrength,
which called is Ioues tree.

Whoſe

Whoſe boughes ſpread farre, or place he findes,
where ſacred ſhadow ſtaies:
Within darke wood, of willowes full,
for all the liuelong daies.
And then againe he watereth them,
and them to feede he plyes:
Till Sunne be ſet, and euening cold,
the ayre to temper hyes.
And till the lightſome moyſtning Moone
doe ſhine through darkſome wood:
And till the *Halcyon* byrds by ſhore
and Goldfinch ſing a good.

But in as much, as the harmleſſe ſhéepe needeth not onely good feeding, but alſo defence, as it is written.

A Lit Paſtor veloces Spartæ catulos arcem, (furem:
Que moloſſum, vt his cuſtodibus nocturnum aſtabulis
Incurſuſque Luporum arceat: Morborum
Quoque cauſas & ſigna animaduertit Paſtor,
Et medicas manus adhibet ad vulnera Ouium:
Denique in ſinu ſepe geſtat, aut grauidas matres,
Aut teneros Agnos & dulcibus vndis pecus omne refundit.

THe Sheepheard brings vp *Spartane* whelpes
ſwift, and the Maſtiue fell:
That by theſe Keepers he from folds,
the night theefe may expell.
And eke reſtraine th'aſſaults of Wolues,
the Sheepheard thus diſcreete,
The cauſes of Sheepes ſickneſſes
and ſignes dooth marke and ſeeke.
By helping hand to cure the wound
of each diſeaſed beaſt:
And laſt of all beares in his armes,
the Ewes with young encreaſt.

Or els he ſuccours ſillie Lambes,
and beares each beaſt about
The pleaſant ſprings, to quench theyr thyrſt,
and ſeede deuoide of doubt.

This figure ſet forth in Virgils verſes, *Lib. 3. Georgicorum*, ſo much delighteth the Prophets, that often and much they propone the ſame to the Church: namely Eſay the Prophet ſayth in his *40. cap. verſe. 11.* He ſhall feede his flocke like a ſheepeheard, he ſhall gather the Lambes with hys arme, & carry them in his boſome, and ſhall guide thē with young. And Ezechiell in his *34. chap. verſe. 23.* ſayth: And I will ſette vp a ſheepeheard ouer them, and hee ſhall feede them, euen my ſeruaunt Dauid he ſhall feede them, and he ſhall be theyr Sheepheard.

And ye my ſheepe, the ſheepe of my paſture are men. &c. But if any man deſire to know, what manner a one Iehouah is, the Shepheard of the Church, there is nothing that wee may ſo eaſily make tryall of: for the Sonne of GOD nowe and then in the tenth chapter of Iohn, rehearſeth this affirmation: I am the true Sheepheard, *verſe. 11. 16, 27, 28, 29.* And S. Peter, in hys firſt Epiſtle and ſecond Chapter, ſayth expreſſe: You haue ſometime ſtrayed like ſheepe, but are now returned vnto the ſheepheard and Biſhop of your ſoules. *verſe. 25.* The ſame meaning may be confirmed by a right compariſon of the members in the preachings of the Prophets. For Eſay without all doubt, in hys forty Chap. prophecieth of S. Iohn Baptiſt the forerunner of Chriſt, and of Chriſt himſelfe: Of Iohn Baptiſt, he ſayth: The voyce of a Cryer in the wildernes, prepare ye the way of the Lord. *verſe. 3.* Of Chriſt hee ſaith: Hee ſhall feede his flocke like a Sheepeheard. &c. *ver. 11.* Ezechiell in hys thirtie foure Chap. vndoubtedly calleth Chriſt Dauid, by an vſuall phraſe in the propheticall ſpeech. *verſe. 23.*

But hauing now determined the grounde of our purpoſe, that thys Shepeheard and Lord of Hoſtes, is the Son of God our Mediator, let vs ſee if it pleaſe you, what maner of Shepheard he is, what he doth, what woorks he exerciſeth, and with what

what buſines hee is encombred: for hee ſitteth not idle in heauen, reioyſing onely in his owne power & wiſedome: But hee giueth gyfts vnto men, namely, Paſtors and Doctors, that the body of the Church may be builded. *Ephe. 4. 11.* For firſt, hee feedeth vs with the preaching of hys Goſpell, and ſweethe refreſheth afflicted conſciences with the vſe of the Sacraments, which are the ſureſt pledges and ſeales of the righteouſneſſe of Fayth: and leaſt thys Miniſtery whereby the eternal Church is gathered vnto GOD, ſhould vtterly perriſh, he oftentimes ſtyreth vp fitte Teachers, and inſtructeth them with neceſſarie gyfts to the expounding and ſetting forth of the doctrine.

So in thys laſt age of the world, hee hath gyuen vs an excellent Teacher, viz. D. Martin Luther, a reſtorer of the doctrine of the Goſpell more purer, and great companies of Preachers. Thys benefit, or thys firſt kinde of feeding, it behoueth all mens mindes and tongues to haue in reuerence, and wyth prayſes to extoll euen vp to the heauens: but our harts are too cold in giuing of thanks, and in reuerencing ſo great a benefit. We muſt pray vnto GOD therefore, that he woulde illuminate our mindes with thankfulnes, which both acknowledgeth and honoureth the Author of ſo great a benefit, and obeieth him him in the duties of loue and other vertues.

Next of all he gouerneth vs with hys holy Spyrit, that we may do ſome thinges acceptable vnto God: that is, that wee truely acknowledge and call vnto GOD, truly beleeue, giue thankes, and obey him in our calling, and calamities. For without thys Gouernour of our minde, will, and hart, (whom he hath promiſed to giue thoſe that aſke,) men ſtyred or ſet on by the deuill, eaſily fall into Epicuriall furies, or into other fanaticall errours, alſo into tragicall miſchiefes and inextricable calamities, like as the examples of notable wits do ſhew, who wanting this guide, are ſtayned with horrible infamies.

Thirdly, he reſtraineth the raging deuill, that hee cannot accompliſh all the bitterneſſe of his hatred: and with his mighty hand and miniſtry of good Angels defendeth and keepeth his ſilly ſheepe againſt this roring Lyon, which ſeeketh to catch, ouercome,

ouercome, and carry away the ſame.

Fourthly, he bringth into the right way, and healeth thoſe that goe aſtray and offende, without contumacie or ſtubborne diſobedience: neyther caſteth he vs away, which are the ſhæpe of his paſture by reaſon of our infirmities, but hanging about hys necke, he louingly beareth vs, and with hys blod waſheth vs when we are filthy and deformed. Thys admirable, and almoſt incredible louing kindnes of our Shæpheard, let it ſtirre vs vp: So, as, we denying all vngodlines and worldly luſts, may liue godly, iuſtly, and ſoberly in thys preſent worlde, looking for the bleſſed hope and appearing of the glory of the great GOD, as S. Paule moſt ſweetly writeth in his ſecond chapter to *Titus, verſe, 12.*

Laſtly, vnto all theſe, hee addeth as it were Επιθημα, viz. a *ſurplus* or ſuperaboundance, for the helping ſuſtentations of this our life: namely, fruitfulneſſe of the earth, & of the liuing creatures, proſperous health, liuing, clothing, meane dwelling places, peace, good Princes, quiet and ſweet wedlock, neceſſarie gyfts in our calling, good ſucceſſe in our counſels & ſtudies, proſperitie of our children, and finally, other good gifts which are innumerable.

But wilt thou vnderſtande howe neceſſary the benefits of thys Paſtor are, then haue in thy mind the ſilly Shæpe, and vnto her compare the great infirmitie of our own nature. The ſilly Shæpe hath in herſelfe, neyther any wit nor counſell, but the fleſh wandereth at randome till ſhe light into the Wolues iawes: and what is the wandering ſhæpe, when ſhee cannot without the Shæpeheards helpe be brought againe to the fold? Furthermore, ſhe neither hath any courage nor defence, wherwith ſhe may or is able to reſiſt or withſtand, the violence and aſſault of the Wolues. Finally, that I may manifeſt the matter in one word: The ſhæpe is a beaſt, ſelly, fearful, weake, and layd open for all iniuries of the Wolues, if ſhe be deſtitute of the Shæpheards watching and warding.

Neyther indæde is one Egge ſo like another, or Pilke like vnto Pilke, as the ſtate of humane nature is reſembling thys

figure.

figure. For in the darke places, and in the darkeſome night, our mindes do wander aſtray, neither haue they any prouidence which reſpecteth life euerlaſting: we all like ſheepe haue wandered out of the way which leadeth vnto eternall bleſſednesse, yea, except we be layd vpon Chriſtes ſhoulders, and be carried hanging about his necke, we ſhall (plunged headlong in darkneſſe and errours) perriſh euerlaſtingly. And what in vs is there, wherewith wee are able to reſiſt the deuill when he aſſaulteth vs? There is no ſuch wiſedome or power without GOD, but the deuill is able to ouerthrow and quite extinguiſh it: which things ſith ſo indeede they be, let vs in our daily prayers, remember that we are the ſheepe of this Sheepheard, and let vs flee for ſuccour vnto him, and craue help, defence, and gouernment of him.

But in thys place, ſome man woulde aſke the queſtion, why the Sheepeheard of the Church ought to be Iehoua, that is, the true GOD, Creator of heauen and earth? There are many cauſes for which it is needfull, that the guide and Sheepeheard of the Church, ſhould not onely be man, but alſo by nature GOD. The firſt is, Nature onely which hath ende, cannot deſtroy the workes of the deuill, namely, ſinne and death, and reſtore vnto the Church righteouſneſſe and life euerlaſting. The ſecond is, no creature can alwaies and euery where be preſent with the Church and euery member thereof. The thyrd is, no creature can ſee the ſights of the hart, and diſcerne true inuocation from hypocriſie. And the fourth cauſe is, no creature entreth into counſell with the diuine nature. For theſe cauſes, which els where are largely explained, it is needfull that the Sheepeheard and Biſhoppe of our ſoules be Iehoua, that is, GOD, whoſe nature and power is eternal, vnſpeakable, and infinite.

Thus farre haue I ſpoken of the firſt part of the Syllogiſme, indeede more breefe then for the greatneſſe of the matter: but, as the manner of theſe Comments, ought in truth to be: now wyll I ſpeake of the other part or member, which of

Logicians is called the *Conſequent*. [I ſhall not lacke: or nothing ſhall be lacking vnto me.] It is a moſt ſure rule, hee that hath the woꝛd of God, he hath God himſelfe: hee ỽ hath God, to him can nothing of the pꝛincipall bleſſednes be lacking, becauſe God was beſoꝛe the woꝛlde was made, and by his woꝛd he made all things, therefoꝛe the woꝛd of God maketh and bꝛingeth all things vnto vs: but contrariwiſe, hee that hath not the woꝛd, hee hath nothing, but fainteth amidſt the floodes, like vnto Tantalus, and as he ſeemeth moſt to haue any thing, ſo yet within a while after, euen that is taken away from him, accoꝛding to that ſaying of Chꝛiſt: To hym that hath, ſhall be giuen: and from him that hath not, (namelie the woꝛd) euen this that he ſeemeth to haue, ſhall be taken away from him. *Luke, 19, verſe. 26.*

But although theſe ſpeeches are pꝛoudly ſcoꝛned & hatefully handled of pꝛophane perſons: yet notwithſtanding, let vs beléeue Chꝛiſt affirming them, who is Trueth it ſelfe, ſo to vs ſaying: Firſt ſeeke ye the Kingdome of God, and all other things ſhall be giuen vnto you. *Math, 6, 33.* As if he ſaid, if any man haue, by Gods graunt and gyft, the cheefe good things, acknowledgment and calling vpon God, conſolation and gouernment of the holie Spirit, obedience agreeable to the wyll of God, and ſpecially remiſſion of ſinnes, and deliuerance from the power of the deuill, and from euerlaſting death, finally, if he haue righteouſnes and life euerlaſting, to him are none appurtenaunces lacking, oꝛ helping ſuſtentations of thys our moꝛtall life and calling. This ſentence dooth the example of Salomon, and the figure of the pꝛodigall Sonne notably deſcribe.

Salomon in the beginning of hys raigne, required nothing
1. Reg. 3. 9. of GOD but wiſedom, to acknowledge GOD with a true feare and fayth, and to gouerne his Subiects accoꝛding to Gods wil. This pꝛayer ſo pleaſed God, that he ſaid vnto him. I haue giuen thee a wiſe and vnderſtanding hart, ſo as not any one before thee was like vnto thee, neither ſhal any be thy like after thee. But theſe things alſo which thou haſt not asked, I

haue

haue giuen thee, namely, riches and honour, ſo as there ſhall neuer be thy like at any time hereafter. *3. Reg, 3, 12.*

The prodigall Sonne returning home, required nothing els of hys Father, but to be reconciled into his fauour, and ſweetly applauding himſelfe herein, hee deſired to be but placed amongſt the baſeſt hyrelings: but what happened? Hys Father by and by commanded a Ring to be giuen him, a new Garment vpon his back, and ſhoes to his feete, and prepareth a delicate banquet, wherewith he might entertaine his recouered and reconciled Sonne. Let vs therefore followe the guide and good ſucceſſe of thys our Shepeheard, and let vs not doubt, but that in purpoſe and euent, he will moſt aboundantly ratifie and confirme hys promiſe in the tenth of Saint Iohns Goſpell extant: viz. My ſheepe heare my voyce, and they follow me, and I giue them euerlaſting life, and no man ſhall take them out of myne handes, becauſe I and the Father am one. *verſes 4, 11, 14, 16, 18.* Luke, 15. 12

Verſe. 2. He ſhall feede me in a greene Paſture: and bring me foorth beſide the waters of comfort.

In the firſt verſe hee deſcribed the Shepehearde of the Church, and called him Iehoua, and added therewith, that through thys Gouernour, nothing ſhoulde be wanting vnto vs: now with a pleaſant phraſe, he ſetteth forth the feedings or manner of liuing which the flock hath. For like as Sheepe do feede vpon thyck-leaued graſſe, and of greene graſſe, and drinke of the Riuer which (runneth through the ſtones) more purer then Amber paſſeth into the fielde: ſo the Church is fed with the Goſpell, Which is the power of God vnto ſaluation to all beleeuers. *Rom. 1, 16.* and drinketh out of the pure fountaines of the Prophets and Apoſtles, conſolation, which is the beginning of life euerlaſting.

But let thys contrarietie or Antitheſis of doctrine be conſidered, which greatly beautifieth thys verſe. Philoſophie and the Law do not deliuer a man from ſinne and from death, but

dw leaue the halfe dead man ſuccourleſſe, as the Leuite and the Prieſt did in the tenth Chapter of S. Lukes Goſpell. *verſe 31, 32.* For Philoſophy is onely a meditation of death, that is, a funerall complaint, deploring mans miſeries and death.

The Lawe, not onely bringeth no helpe to humane nature, ſpoyled & græuouſly wounded, but alſo more and more encreaſeth the dolor or greefe of the wounds, moyſting them with the Vineger of malediction or curſing. But the Goſpell bringeth peace and life, to thoſe that beléeue in the Sonne of GOD, and ſetleth their mindes (with full confidence of this Mediator) in God. How much therefore places ſandie & ſette with thornes, dw differ from pleaſant and ſoft Paſtures: and how much filthy muddie Poles, dw differ from the cléere and moſt wholeſome Springs, ſo much difference there is betwixt Philoſophie, the Law, and the Goſpell.

For, as no man is able to take meate out of the fire, or water out of the Flint ſtone, ſo is it not onely hard & difficult, but indéede alſo not poſſible, to finde remedie of vnfained ſorrow, eyther from Philoſophy, or from the Law. But they which by the preaching of the Goſpell, dw ſee the ſaluation of God, (which is prepared before the face of all people,) theſe with Simeon dw ſing that ioyfull tryumphant ſong, Lord now let thy ſeruaunt depart in peace according to thy worde. &c. *Luke, 2, 29.* that is, nowe I féele my ſelfe to reſt in Gods fauour, now dw I take the taſte of eternall life, and dw eaſilie deſpiſe the miſeries of thys life, after that I haue acknowledged my Mediator the Sonne of GOD, and ſo acknowledged, haue taken ſure hold of him, by fayth: and haue receiued by him, both remiſſion of my ſinnes, and reconciliation alſo with God, according to the ſaying of S. Paule: If GOD be wyth vs, who ſhall be againſt vs? *Rom, 8, verſe 31.* Who ſpared not his owne Sonne, but gaue him for vs all to death, howe ſhould he not with him, giue vs all things alſo. *verſe, 32.* Who ſhall lay any thing to the charge of Gods choſen? it is GOD that iuſtifieth. *verſe 33.* Who ſhall condemne? It is Chriſt which is dead, yea or rather which is riſen againe, who is alſo

at

at the right hand of God, & maketh request also for vs. *ve.34.*

These are the ioyful pastures and most wholsome springs from whence wee may both fede vppon peace, and drinke also of ioy in the holy Ghost: from out of all other doctrines, we can gather nothing but vaine Cockle and Darnell. Let vs loue these Pastures and fountaines therefore, and let vs not suffer the riches of our possession, eyther to be polluted wyth filthinesse, or corrupted with poyson: that is, let vs flee from all corruptions of doctrine and deadly Sophistry to ẏ Church, and let vs pray, That we may be sanctified in the trueth, like as the Sonne of God himselfe prayed for vs. *Iohn,17, verse,17.*

Verse. 3. Hee shall comfort my soule, and bring me foorth into the pathes of righteousnes for his Names sake.

Wee do not sette downe diuers interpretations vpon euery verse, as many men do in the Psalmes, which wil speak all things euery where, and boast vpon they^r rare learning, and therewith satis-fie the eares of Diuines: but we seeke out a principall proposition in euery writing, and thereunto (so much as may be doone) we aptly and rightly apply the other parts.

Yee spake before of the feeding and watering of the Church, which two, containe the speciall benefite of the Church, namely, remission of sinnes, and (as wee els where haue vsed to speake) the righteousnesse imputatiue, ioyned with the gyft of the holy Ghost. Nowe hee preacheth as concerning the ordering of our lyues and conuersations agreeable vnto the will of God. For as the sillie Sheepe can not gouerne her selfe, so cannot thys life be gouerned by mans alone power and wisedome, as in the tenth of Ieremie it is sayd: O Lord, I knowe that the way of man is not in himselfe, neyther is it in man, to walke and direct his steppes. *verse, 23.* For so great is the blindnesse and infirmitie of our nature, so manie and so diuers are the snares of the deuill, finally, such a heape of businesses and dangers, that both our life and our vocation

can not ſoundly and wholſomly be gouerned and ordered, but by GOD: therefore are theſe ſpeeches ſo oftentimes repeated in ỹ Pſalmes, craning of God to be gouerned: as in the firſt Pſalme: O Lord leade me in thy righteouſnes, becauſe of mine enemies, make thy way plaine before my face. *verſe. 8.* Alſo in the 86. Pſalme: O Lord teach me thy way, and I will walke in thy truth, knit mine hart vnto thee, that I may feare thy Name. *verſe, 11.* And in the 119. Pſalme: Direct thou my ſteps according to thy worde, and ſo ſhall no wickedneſſe haue dominion ouer mee. *Parſ. 13, verſe 5.* Alſo in the 143. Pſalm. Teache mee (ô Lorde) to doe thy will, becauſe thou art my God, let thy good Spirit bring me into the right waie. *verſe. 10.*

The neceſſity of theſe prayers, do the examples of mighty perſonages well ſhewe, that is to ſay, Adam, Lot, Aaron, Gedeon, Sampſon, Saule, Dauid, Salomon, Ioſias, and others innumerable, who being forſaken of GOD, haue horribly fallen, and ſome of theſe haue returned into the right waie, ſome haue beene caſt headlong into eternall deſtruction. Let vs not therefore thinke it a ſlender benefit, ſo to be gouerned of God, leaſt we filthily violate the rule of right and honeſt workes, and leaſt we fall into tragicall miſchieſes, and into tragicall calamities.

But the particle is not any thing vaine, which is added in the ende of this verſe, [for his Names ſake,] but it teacheth vs that wee muſt caſt out of our mindes the opinion of our merits, and let vs beleeue that all good gyfts, whether they be ſpyrituall or corporall, are beſtowed vpon vs, firſt by the vnſpeakeable mercy and goodneſſe of GOD, and afterwardes for thys end, that God may be truly acknowledged, called vpon, and worſhipped: for thys particle, containeth the cauſes efficient and finall. For as nothing moueth GOD to beſtow his benefits, but hys owne mercifull louing kindnes, ſo the ſpeciall end of all Gods gyfts, is, that both the plenty and pleaſure of them might moue vs vnto the acknowledgement and worſhypping of GOD.

Verſe.

Verſe. 4. Yea, though I walke through the valley of the ſhadowe of death, I will feare no euill: for thou art with mee.

Thys is a notable and memorable concluſion, which is a ſigne and token of a moſt feruent ſpyrit: as is ſaid in the Germaine tongue: Ich geb vmb alle tewffle vnd vmb den todt nicht ein Klipplin: and in Latine, *Non eſtimo vnius aſſis diabolos omnes & mortem*: and thus engliſhed, I wey not the vallue of one farthing, not all the deuils, nor death his ſting. For Fayth is the ouercommer of the world, & of all terrors whatſoeuer, according to that which is written by S. Iohn, in hys firſt Epiſtle, and fift Chapter, This is the victory which ouercommeth the world, euen our fayth. *verſe*, 4.

But the godly ones are to be admoniſhed as touching the enterchange of temptations and conſolations, wherof the 30. Pſalme ſayth: I ſayd in my proſperity I ſhal neuer be remooued, thou Lord of thy goodneſſe haſt made my hill ſo ſtrong. *verſe* 6. Thou didſt turne thy face (from me) and I was troubled. *verſe* 7. Elias, with a great vehemencie of the holy Ghoſt therunto mœued, ſlew the falſe Prophets, and was grœuouſlie angry with king Achab: but thys notable man, feared Ieſabels threatnings ſo much, that hee ſought where to hide himſelfe in ſome ſecrete place. 1. Reg. 18 1. Reg 19 4. 5.

Abraham the Father of the faythfull, who with a verie handfull of men, put to flight great hoſtes of the Caldeans, within a while after, ſo trembled, that he durſt not declare his wiues name. Theſe examples declare, that the holy ones doe not alwaies feele in themſelues like feruencies of the ſpyrite, but are ſometimes drenched into feares and plunges, that they may acknowledge theyr owne weakeneſſe, and confeſſe it is true which the Church ſingeth in the Hymne. Gene. 14. 17 Gene. 20. 2

Sine tuo Numine nihil eſt in homine, nihil eſt innoxium.

Without thy grace (ô God) in Man,
Nought well he doth, nor well he can.

But

But ſeeing in the Pſalmes, there is ſpoken oftentimes of theſe changes of the affects or motions in the holy ones, wee wyll heere be the breefer, leaſt wee exceede a meaſure in our Comment.

Idem. Thy rod and thy ſtaffe comfort me.

It is well knowne what are the weapons which Sheepeheards vſe. For as the ſilly ſheepe are driuen or ruled wyth the rod, leaſt they ſhould ſtray from the fields, ſo by the ſtaffe they are defended againſt the violent aſſault of the Wolues. The rod therefore ſignifieth gouernement, and the ſtaffe defence from GOD: alſo the ſtaffe may be taken for the word of God, whereupon, we (beeing wearied with daungers and temptations,) reſting and ſtaying our ſelues, are then in good ſecuritie and ſafety.

Verſe. 5. Thou ſhalt prepare a Table before mee, againſt them that trouble mee: thou haſt annointed myne head with Oyle, and my cuppe ſhall be full.

The former part of the Pſalme, ſetteth downe a moſt ſweete ſimilitude of the Sheepeheard and his ſheepe: in reſpect whereof, to my now remembrance, that ſame ſaying ſerueth for my purpoſe in thys place, which Virgil ſayth of Dido. *Expleri mentem nequit, ardeſcitque tuendo:* The mind not ſatiſfied, therefore, the more it ſeeth, deſires the more. The ſecond part of the Pſalme, followeth with a figure or reſemblance of an Hoſte and hys gueſt, which alſo moſt ſweetly deſcribeth the fatherly louing kindneſſe of GOD towardes vs. For as the welthy Hoſte furniſheth his table with meate for hys gueſts, filling his golden Cuppes with the beſt Wine, and hys ſiluer diſhes with the delicateſt dainties: and when the Table is taken vp, ſerueth thē alſo with moſt fragrant ſweete ſauours: ſo God is able, and ſufficient of himſelfe, to enriche and make vs happy, for not onely hee nouriſheth and ſtrengtheneth

theneth our bodies with great plentie and varietie of things, which partly appertaine vnto our liuing, and partly ſerue for pleaſure, but alſo hee ſaueth and refreſheth our ſoules with ſpirituall meate and drinke, giuing vs alſo moſt ſweet ſmelling Balme.

Neyther neede we ſeeke for Allegories of euery worde, in the deſcription of this repaſt, foraſmuch as they teache in breefe, that we are nouriſhed and cheriſhed, euen from God, in ſpite of all the deuils and their inſtruments, and that wee are comforted by the rod of his diuine helpe, with ſuch things as appertaine vnto the ſuſtentation of our bodies, and conſolation of our mindes. But if any man of a godly zeale, applie the Table and Cuppe, vnto the miniſtery of the Goſpell and Sacraments, and the ſweete balme vnto the gyft of the holie Ghoſt, hee ſpeaketh nothing contrary from the Analogie of Fayth. For as by the word and Sacraments, our Fayth is enflamed, ſo by the holy Ghoſt, the ſaluing of our woundes, and mortification of our fleſh is begun in vs, which ſhall then be accompliſhed, when as from death wee ſhall be rayſed to life, and glory euerlaſting.

And whereas wee tranſlate it [my cup full,] others doe tranſlate it in thys manner, My cuppe running ouer. But both waies tende to one meaning: for full cups often drunke, do make men full of drinke: and in this other tranſlation, there is ſette downe a picture of the holy Martyrs, which like men in their mirth, do reioyce in midſt of their death, and nowe and then inſult againſt Tyrants, as Laurence, Agnes, and the hiſtories of others do declare. Nowe remaineth to ſpeake of the laſt verſe.

Verſe. 6. But thy louing kindneſſe and mercie, ſhall follow mee all the daies of my life: and I will dwell in the houſe of the Lord for euer.

The concluſion of the Pſalme, is full of Fayth, beleeuing that God will not onely ſupply our wants, with the benefits

of thys life, but alſo, will after thys life, giue vs wiſedome, righteouſnes, and ioy vnſpeakeable. Where hee ſayth that [hee will dwell in the houſe of the Lord for euer,] that may more eaſily be vnderſtoode, by conſidering the repreſentation of the ſilly Sheepe: for as the ſheepe is therfore fedde, that within a while after, ſhee being well filled and fatted, is brought into her Maiſters houſe, and that ſhe may bee made meate, yeeldes her woll, & ſerues to other vſes for her Maiſter requiſite: ſo are we in thys life fedde with the worde, and Sacraments, and are after a ſort prepared, that we may be fitte meate vnto GOD in the life euerlaſting. That notable ſaying of Ignatius is well knowne: Let mee be grounde wyth the teeth of beaſtes, ſo I be made fitte bread for GOD.

Laſt of all, to the end the doctrine of this Pſalme, may be the more euident, let theſe benefits of God be conſidered: Our creation: the manifeſtation of God: the ſending of his Sonne: the beſtowing of his word and Goſpell: the giuing of his holy Spirit: promiſe of eternall life: good bringing vp: defence of body and ſoule: the vanquiſhing of the deuill: the ſetting forth of learning and true doctrine: Gods gouernment in our conuerſation and enterpriſes: ſucceſſe of our counſels, happineſſe of our ſtudies: and vprightneſſe of iudgement: proſperitie of our children: good examples and eſchewing of offences: good report: publique concord: peace and meane ſtate of policie: and a ſounde eſtate or conſtitution of the Church.

Theſe benefits, if in minde we embrace, we ſhal the more acknowledge the fatherly louing kindneſſe of God, and accuſe our owne vnthankfulnes, and with vnfained ſorrow of hart, craue of God to enflame in vs, the motion of a thankfull hart, and a deſire to ſhew forth our thankfulneſſe for all our life time.

A PSALME OF *DAVID.

Domini eſt Terra. &c.

* Deu. 10. 14. Iob. 28. 14, 1. Cor. 10. 16.

The Argument.

THIS Pſalme of Dauid, is verily ſhort in verſe, but full of learning. For it inſtructeth the Reader, as touching the Church, and alſo the offyce and dutie of the Magiſtrate. The Church (it ſayth) is a company gathered out of all mankinde, tyed vnto the King and head, Chriſt: which Church, without hypocriſie, performeth inward and outwarde worſhippings agreeable vnto the Goſpell, and againe, which from Chriſt receiueth righteouſneſſe and bleſſing: that is, forgiuenes of ſinnes, the holy Ghoſt, and life euerlaſting.

Thys diſcription appertaineth vnto the Church properlie called, that is, vnto the Congregation which is borne a new of the holy Ghoſt. For in a generall name of the Church, wee comprehende all thoſe which are not enemies, but hearers of the Goſpell, yea, though they be without true feare of God, and without fayth. And ſeeing the Church hath neede of ſuccour, thys Pſalme exhorteth all Princes and Gouernours of Common-weales, that they would vouchſafe theyr honeſt and peaceable ſuccours, vnto ſuch as teach and learne the Goſpel, and not to exerciſe crueltie againſt thys poore & needy Congregation, which retaineth the heauenly doctrine. But howe few ſuch perſonages doe yeeld vnto thys exhortation, the matter it ſelfe, and the euent thereof ſheweth. For many Princes ſette foorth theyr written decrees, euen wyth blood againſt the Confeſſors of the true doctrine. Others take vppon them the

 defence

defence or patronage of fanaticall Teachers. Some triſle or dallie with the Biſhoppes, that they may catch or gripe into their hands, the riches of their Colliges, or Eccleſiaſtical promotions. But although the greater part of Princes doe ſwarue from the rule of theyr dutie, yet notwithſtanding, God turneth the minds of ſome, ſo, that they acknowledge the doctrine of the Goſpell, and for to nouriſh the Church, as it were baniſhed in the world: ſuch Princes both doe vnderſtand, and execute theyr functions or offices giuen them from God. For theſe ſayings are knowne full well, viz. *Pſalme, 82. I ſayde yee are Gods, &c.* That is, you are Gods Vizegerents or deputies, and doe impart Gods benefits vnto men, namely, *The Law of of God, righteouſnes, and peace.* Againe, as in *Eſay. 49. Kinges ſhall be thy Nurſing Fathers, and Queenes ſhall be thy Nurſes. verſe. 23.*

The Pſalme, and expoſition *thereof.*

Verſe. 1. The earth is the Lords, and all that therein is, the compaſſe of the world, and they that dwell therein.

THE Prophet heere, beginneth his diſcription of the Church, from the heade and the place wherein the Church is gathered. For although the Church is not tyed vnto tytles of Biſhops, and ordinary ſucceſſion, as they call it: yet, is it not with out a Head and Gouernour. For the Heade of the Church, is the Sonne of GOD, vnto whom (from the eternall Father,) all power is giuen both in Heauen and Earth. Thys Gouernour, wiſe and mightie, gathereth vnto himſelfe a Church, euen out of all mankinde, by the preaching of the Goſpell,

Goſpell, and defendeth the ſame from the tyrannie of the deuil, that it may be his euerlaſting inheritance: and out of this place is taken manifold doctrine and conſolation. For firſt, it witneſſeth, that Chriſt is truly and by nature God, and for becauſe the Name of the true God, is giuen vnto Chriſt, and that the worke of creation, is properly aſcribed vnto the nature of the omnipotencie onely, it is needfull that there bee in Chriſt, a nature both diuine and omnipotent. Let therefore thys teſtimony be adioyned vnto other ſayings, which make moſt plaine and notable manifeſtation of the diuine nature of the Meſſias.

Secondly, he admoniſheth great and ſmall, to remember that they are not Lords of the earth, but onely Court keepers or Bailiffes, and that they muſt render vp accounts of their Stewardſhip adminiſtred: of thys ſentence, if Gouernours or Rulers woulde be earneſtly mindfull, vndoubtedlie they would doe their duties in the feare of the Lord & in humilitie: neyther woulde they with ſuch libertie, exerciſe tiranny & rapine. At thys day, becauſe many doe falſly imagine, that they are Lords properly called of their owne riches, they beare ſway with puffed pryde, and carrie hautie mindes, & doe fleece their Subiects with immoderate exacting them: but after a while, they ſhall render accounts to the Lord of the Feoe, and like vaſſals vndutifull, ſhall ſuffer great and iuſt punihment, with the loſſe of their Feoe.

Thirdly, he teacheth of Chriſtian libertie, in the which ſence verily it is cited by S. Paule, in the *1. Cor. 10.* Whatſoeuer commeth into the ſhambles, of that eate yee, asking no queſtion for conſcience ſake: The earth is the Lordes, and all that is therein. *verſe. 25.* Let therefore the dreames of difference in meates be refelled: and with giuing of thanks, let vs eate eyther of fleſh or of fiſhe, and let vs not vnder a certaine ſuperſtition, feare any offence, wherein there is none offence.

Fourthly, hee giueth conſolation vnto the godly ones, which for the profeſſion of the true doctrine, doe liue in exile.

For, seeing [the earth is the Lords.] let vs not doubt but hee taketh care of thē, that the godly ones may haue meane harbours and succours: according to that saying of Christ, In my Fathers house are many dwellings, &c. *Iohn, 14, verse, 2.* And we se at this present day, many notable examples of Christes prouidence, preparing for his Church, and the godly exiles, safe dwelling places, and giuing Halcyon dayes, euen in the midst of the raging seas and stormes of Germanie.

Let vs therefore craue and expect of Christ the Lorde of all the worlde, succours and harbours, and other benefits necessary for this life, and let vs not (discouraged with feare of banishments) cast away our profession of the Gospell: for as much as hys promise is true, and nothing fallible, namelie, First seeke ye the kingdome of God, and all other things shall bee giuen vnto you. *Math, 6, 33.*

Verse. 2. For he hath founded it vppon the Seas: and prepared it vpon the floodes.

Hée amplifieth the wisdome and power of the Heade of the Church which shineth and is notably seene in the framing and preseruation of the world: for who woulde not be astonished, thinking that the earth could without props, be setled at rest in the midst of the world? Who marueileth not by right, that the Sea, sith it is farre greater then the lande, doth not ouerwhelme all mankind with the ouerflowing therof? Furthermore, who can (without great admiration) beholde the Heauen, and the Clowdes aboue vs, wandering without pyllers to support such a mightie masse, and varietie of bodies.

These are the workes of the Workmaister vnspeakeable wisedome and power, the consideration whereof might moue vs, to thys purpose, that we shoulde beleeue, the Church is preserued and defended by God without visible helpes & safegards. For if God on this manner, nowe sustaine these creatures senceleſſe, and which shall perrish in the consuming of thys

thys worlde by fire: who doubteth (that the Church, which is Gods heritage, and ſhall worſhyp him in all eternities) ſhall be by Gods mighty hande nourished and ſuſtained: as moſt ſweetly it is ſayde in the fortye fire Chapter of *Eſay*. You are borne of me from the wombe, and brought vppe of mee from the byrth. *verſe 3*. I haue made you, I will alſo beare you, and I will carry you, and I will deliuer you. *verſe. 14*. I omitte to ſpeake of the Philoſophers diſputations, touching the ſetling or ſtay of the earth, leaſt I heere ſeeme to be rather reaſoning philoſophically then diuinely.

Verſe. 3. Who ſhall aſcend into the Hill of the Lorde, or who ſhall riſe vp in his holie place?

Verſe. 4. Euen he that hath cleene handes, and a pure hart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his Neighbour.

Hee propoſeth a queſtion concerning a matter, the greateſt of all others, namely, which, what a one, and where the true Church of GOD is? and thereunto maketh aunſwer. The Church (ſaith hee) is a Congregation embracing the worde deliuered from GOD, and acknowledging calling vpon and worſhipping God, according to the rule of his worde, and abhorring from all opinions and worſhippings which agree not with that rule.

Thys deſcription is made more notable, by conſidering an Antitheſis, or contrariety betweene the true Church, and the pontificall crew, which for riches and promotions, falſely challenge vnto themſelues the moſt holy name of the Church. For in thys pontificall crewe, firſt doth vanitie florish and rule the roſt, that is, confuſion of opinions and worſhippings. for who knoweth not how filthy things are Idoles, prayer for the dead, and the prophaning of the Lords Supper in funeral Maſſes, and Maſſes for money? It is manifeſt alſo, that their Bookes touching canonicall ſatiſfactions, are full of errors, darkning the light of the Goſpell.

Finally,

Finally, sure it is, that theyr Bookes speake not rightly, touching remission of sinnes, and to be the suppression of faith embracing remission of sinnes: yea, and that by the a contrarie opinion is defended. viz. That men ought alwaies to doubt of the remission of sinnes.

Moreouer, the harts of hypocrits are vncleane, that is, without true feare of GOD, and without fayth, because they are proude with the perswasion of theyr wisedome and righteousnesse, in loue with themselues, and debase & despise others farre vnder themselues as did the Pharisie in the 18. of S. Lukes Gospell. These sinnes with a malignant countenaunce, repugne the feare of God, and the confidence in the mercie of GOD. Thirdly, they⁊ tongue is full of periuries, that is, blasphemies against the true doctrine, which they vniustly condemne of heresie and sedition. Last of all, their hands are imbrued with the blood of the godly ones, which they slay for the profession of the Gospell, and for the reprehending of theyr Idolatry.

Nowe on the contrary part, let the Image of the true Church be considered. First of all, the true Church embraceth the Gospell giuen by Christ, and declineth not vnto vanitie, that is, doth not corrupt the doctrine, mingling therevnto lewde opinions and worshyppings, but shunneth and with all her hart trembleth to haue corruption of doctrine, and voluntary seruing of God. Moreouer, she hath a cleane hart, that is, as S. Peter interpreteth it: A hart purified by Fayth. *1. Peter, 1. 22.* And as S. Paule sayth, commeth with boldnesse vnto the throne of Grace. *Heb. 4. 16.* Finally, she hath not a blasphemous tongue, nor hands defiled with the bloode of the holy ones, but rather suffereth the vnrighteous iudgements of the world, and is layd open to al chaunces of suddaine dangers. But heere is a necessary admonition to be repeated, that thys description of the Church so properly called, is not sette downe as touching hypocrites, intermingled with the true Church in outward societie: for although they of the true Church, professe true doctrine, and are not polluted with manifest

nifest Idoles, yet in hart they are careleſſe, and without repentance. Such, a great multitude are there alwaies in the Church, like as the Parable of the ſeede ſignifieth. *Math. 13.*

Verſe. 5. Hee ſhall receiue the bleſſing from the Lord, and righteouſnes from the God of his ſaluation.

When we ſee the Church to be oppreſſed with a greater weight or force of calamities thē the reſt of the ſkom of mankinde is, we were wont to aſke the queſtion, what peculiar good gyfts, or what treaſures had the Church: for it ſeemeth a thing abſurd, that the Church dare promiſe vnto her hearers great benefits, when ſhe herſelfe is ouerlayd with greateſt miſeries: With thys obiection heere, he maketh thus: affirming that the Church receiueth excellent gyfts of God, viz. Righteouſnes, bleſſing, and euerlaſting ſaluation. Let vs ſuffer the Heathen people, the Mahometiſts, and the Popiſh ſectaries, to preache and extoll theyr promotions, riches, and pleaſures, we will highly magnifie thys prerogatiue of the Church, that in thys certaine Congregation, righteouſneſſe, bleſſing, and euerlaſting ſaluation is beſtowed.

But let the word of righteouſneſſe be vnderſtoode, not of diſcipline, which is an vncleane hypocriſie, but of the imputation of righteouſneſſe in thys life, and of the righteouſneſſe finiſhed or conſumate after this life, which ſhall be ſuch as the Lawe requireth, namely, the excellent acknowledgement of GOD, and the loue vndefiled.

Bleſſing is oppoſed againſt curſing, and ſignifieth deliuerance from Gods wrath, deſtruction of ſinne and of death, and the gyft of the holy Ghoſt beginning in vs newe light, & ſanctifying vs vnto life euerlaſting. In the name of ſaluation, are contained all merueilous deliuerances of ỹ Church, euen frō the very firſt beginning, and the rayſing from death, vnto glorie and life euerlaſting. Let vs therefore meruaile at, and highly aduaunce theſe proper benefits of the Church, and for them let vs render thankes vnto God: and let vs not followe

the ſolilhnes of Glaucus, who preferred braſen Armour before golden. Let vs not more loue pleaſure and riches, then GOD and gods gyfts, whereof I haue ſpoken.

Verſe. 6. Thys is the generation of them that ſeeke him, euen of them that ſeeke thy face, ô Iacob.

The difference betweene the Church and the vngodlie ones, doth ſpecially ſette forth thys verſe. The vngodly ones ſeeke after pleaſures, and their inſtruments, as in the verſes of Mantuan it is ſaid.

Ambitioſus honos, & opes, et feda voluptas,
Hæc tria, pro trino Numine mundus habet.
Deſire of honour, wealth, and filthy pleaſure,
The world theſe three, for three Gods holdeth euer.

But the Church content with fode and rayment, ſeeketh eſpecially after GOD, and leaſt ſhe ſhould ſtray a wrong way from GOD, followeth the rule of his diuine manifeſtation, in no poynt fayling her. For it is the ſinguler wiſedom of the Church, not to ſeeke for God by any other means, then by his worde and teſtimonies from him, neither to call vpon any other God, then vpon this very ſame GOD, who hath made himſelfe knowne vnto Iacob, that is, vnto hys Church.

Verſe. 7. Lyft vppe your heads, ô yee gates, and be yee lyft vppe yee euerlaſting doores, and the King of glorie ſhall come in.

It was the manner of the people in the Eaſt parts of the world, to exerciſe theyr iudgement in the gates: for as nowe the Senators do meete, and ſitte together in the Court, ſo, in times paſt, they which were about to conſult vpon the cauſes of the Common wealth, mette and ſatte in the gates.

The

The Prophet Dauid therefore, exhorteth here all Princes and Gouernours, that they would giue harbour and succour vnto the Gospell and to the Church, and to thinke, that thys ought to be their first and speciall care, that euery one of them bestowe in his place of calling, hys counsaile and endeuour, to retaine the Ministery of the Gospell, in publique administration of the Churches, to the nourishing of the necessary studies and exercises of the Church, and to the defending and maintaining of the Ministers, Teachers, and Schollers in the Church and Schooles.

Manifestly it appeareth, that in Kingdoms and Citties, these Offices or duties, are euery where neglected of the most Gouernours or Magistrates. They seke not for apt or fitte Pastors to their Churches, there are not sallaries or meane wages gyuen vnto such as are able to serue in place, there is not youth sufficiently employed, vnto the necessary studies or exercises of the Church of GOD: no, rather in Princes Courts there be, which fleese from the Preachers of the Gospell, their due deserued wages and stipends, and do bestow the same vppon those, whose helpe or dilligence they doe vse, both in the Court, and about their prophane busines. These things do I therefore recite, to that ende onely, that the saying of thys Psalme may be vnderstood, and applyed vnto the same vse.

We therefore with this speech, do admonish Princes and Citties, to haue care, that the Gospell may be purely and rightly preached in their Churches, and that we may comfort all those, which suffer dangers and miseries for the aduauncement thereof. Finally, with thys very same speech do we accuse Tyrants, which goe about to destroy the Ministery of the Gospell, and others also which neglect the setting forth of the same. For if Gouernours or Rulers, haue onely the ouersight, charge, and keeping, of mens bodies and goods, vndoubtedly I know not, what difference there is, betweene them, and Heardesmen or Pastors. Nay, what are Cõmon weales flourishing with wealth and power, (wanting true acknow-

ledgment and calling vpon God,) but Lanthornes without light, and a certaine Ciclopicall hugenes, hauing blinde and raſh wandering motions of theyr mindes? Let therfore Magiſtrates vnderſtand, and execute the offices of theyr vocations, which els where in one word are comprehended, where the Pſalme ſayth: I ſayd ye are Gods, that is, bearing Gods Office, or being Gods Deputies, and beſtowing Gods benefits vpon men: that is, the doctrine of God, righteouſneſſe and peace. This teſtimony without long circumſtaunces, teacheth, that it is the ſpeciall cheefe worke of all Magiſtrates, to aduaunce and preſerue the knowledge of GOD, in mankinde.

Verſe. 8. Who is the King of glorie? it is the Lord, ſtrong and mightie, euen the Lord, mightie in battell.

Alwaies there hath beene, are, and ſhall be, ſome Kings or mighty Princes, enemies vnto the Goſpell: theſe mens good wils towards the Goſpell, hee finely ſetteth forth, ſaying: [who is the King of glory?] for theſe Princes deſpiſe the doctrine of the Goſpell, as a thing fabulous, and many of thē practiſe the deſtruction thereof, as if it were the firebrande of ſeditions, and the plague of Common weales. But although in manifold manner, the aduauncement of the Goſpel be hindered, yet it wyll haue his operation notwithſtanding, according to thoſe verſes.

VT aggeribus ruptis cum ſpumens Amnis
Exiit, oppoſitaſque euicit gurgite moles:
Fertur in aruaſurens cumulo Campoſque
Per omnes, cum ſtabulis armenta trahit.

AS when a frothing ſoming floode,
the broken bancks ouer-runs:
And ſo contrary mighty ſtoppes,
by great increaſe ouer-comes,

Of

Of violent force, is carryed forth
through all the fieldes, euen there
With folde or Cottage, quite away
the Cattell ſo doth beare.

So Chriſt the King of glory & mighty in battell, (though whole Kingdomes repine and repugne thereat) diſperſeth the ſounde of the Goſpell, and gathereth him a Church, and defendeth the ſame meruailouſly againſt Tyrants: furthermore, the meaning of thys ſaying ſhall be more notable, and ſweter vnto vs, if we do conſider the Hiſtory, as touching the reſtoring & purifying of the Goſpell, by the miniſtry of the reuerend Father, D. Martin Luther. For who remembreth not, what manner Decrees were publiſhed againſt the doctrine of the Goſpel, when it firſt grew vp again amongſt vs. Neyther indeede did the Enemies onely beſtow their counſel and endeuour, to extinguiſh the light of the Goſpell, but alſo troubleſome and vnquiet perſons, who would ſeeme to be profeſſors of the Goſpell, (with moouing ſeditions) haue alienated many mens mindes from this doctrine: but yet amongſt ſo diuers chaunces, and ſo many differences of things, the pure doctrine of the Goſpell is ſpreade neere and farre of, againſt which, the very gates of hell ſhall not preuaile. For he that is in vs, is ſtronger and mightier then the Prince of thys world.

Verſe. 9. Lyft vp your heads, (ô yee gates) and be yee lyft vp ye euerlaſting doores: and the King of glory ſhal come in.

Verſe. 10. Who is the King of glory? euen the Lorde of Hoſtes, he is the King of glory.

The ſelfe ſame phraſe of ſpech vnto the Magiſtrates, is not in vaine, nor raſhly repeated: for firſt thys repetition declareth, with what ſeueritie God requireth, that they which

ſitte at the helme in the Common weales, may be mooued with care of helping forwarde the aduauncement of the Goſpell: moreouer, it ſignifieth tender affection of very many Gouernours or Princes towardes the Church. For, ſome neglect the care for neceſſary doctrine: others are of that ſauage beaſtly blood-ſucking and rigorous diſpoſition, that they exerciſe cruelty againſt the Teachers and profeſſors of the Goſpell. Unto ſuch dooth the Pſalme in thys place denounce punishments: as if he ſaid. If you will wage your battayles againſt Chriſt, know, yee ſhall come to vtter deſtruction, for he is the Lord of Hoſtes, and mightie in battaile: that is, hee vanquiſheth and deſtroyeth Tyrants, as Iulianus the Apoſtata cryed out, Thou haſt conquered me, ô Galilæan. And in the Image of Senacherib, (as Herodotus ſayth) was written in Greeke, this ſentence.

In me intuens diſce pietatem.

By the beholding heere of mee,
Let godlineſſe be learnd of thee.

A Pſalme of Dauid.

Ad te Domine leuaui. &c.

The Argument.

LET vs alwaies haue in our eyes, the ſumme of that doctrine which Chriſt himſelfe ſetteth downe: when hee commaundeth to preache *Repentance, and Remiſsion of ſinnes:* for God wyll haue his Church by ſome meanes or other, to acknowledge the greatnes of ſinne ſticking in the natures of men, and the greatneſſe of mercy for Chriſtes ſake promiſed:

promiſed: to the ende ſhe may know, that ſhe cannot ſatiſ-fie the Lawe of God, nor by diſcipline be iuſt before GOD, but ought to ſeeke remiſſion of ſinnes, by and through the Mediator. Vnto thys ſumme of doctrine, appertaineth this twentie fiue Pſalme; for firſt it heapeth vp the greatnes of ſinne, which how ſoeuer it be, may be ſo deemed or reputed by the continuall flames of mens luſtes: who is ſo ſenceleſſe furious, that dare boldly ſay, there is little euill in mans nature, when hee hath doubtings of Gods prouidence, and blinde ſecuritie, whereby it comes to paſſe, that men eyther doe lightly, or not at all, feare the iudgement and wrath of God? Alſo the loue of our ſelues, wherein wee ſerue more our owne pleaſure and glory, then the glory of God? Touching all theſe euils, thys Pſalme ſayth, *O remember not the ſinnes and offences of my youth, nor my tranſgreſſions. verſe 6.* Againe, *Bee mercifull vnto my ſin, for it is great. verſe 10.* that is, much and manifold: but it is to be lamented, that there are in all ages lyings preached, whereby the greatneſſe of ſinne is made leſſe and obſcured.

After thys, he heapeth vp, aduaunceth and amplifieth, the greatnes of Gods mercie, receiuing mans nature fallen, & not reiecting the ſame amongſt the deuils: for he ſaith expreſſie, *Call to remembrance O Lorde, thy tender mercies, and thy louing kindneſſe, which hath beene euer of old. verſe 5.* When our firſt Parents did fall, and had procured vnto themſelues eternall puniſhments, God in his moſt iuſt wrath, remembring his mercy, receiued wretched mankinde into his fauour, and turned the puniſhment vppon his Sonne: vnto thys hiſtorie doubtles the Prophet heere alludeth, where he ſayth, *Remember thy mercies which haue beene of olde.*

But leaſt any man eſteeme, that out of the true Church this benefit, (namely remiſſion of ſinnes) is giuen: he bindeth expreſly his promiſe vnto the Church on this manner: *All the pathes of the Lord are mercy and truth, to ſuch as keepe his Couenaunt, and his teſtimonies. verſe 9.* That is, the Cittizens of the Church, which heare and embrace the Goſpell, and (obeying the preaching of the ſame,) doe truely repent, and flee in

theyr

theyr prayers vnto the Mediator, doe obtaine from God, remiſſion of theyr ſinnes and life euerlaſting.

Therfore thys Pſalme beautifieth a ſpeciall Article in the Creede, *I beleeue the forgiuenes of ſinnes*. And becauſe wee haue not onely neede of forgiuenes of ſinnes, but alſo of other benefits, he craueth of God, the gouernment and gyft of the holie Ghoſt, defence in daungers, and the vniuerſall deliuerance of the Church. Heerehence it is a thing perſpicuous, what plenty of doctrine and conſolation, thys xxv. Pſalme ſetteth downe vnto the Reader.

The Pſalme, and expoſition *thereof.*

Verſe. 1. Vnto thee (ô Lord) haue I lift vppe my ſoule, my GOD in thee doe I put my truſt: ô let mee not be confounded, neither let myne enemies tryumph ouer mee.

THere is a very great difference betweene the prayers of the Heathen, and our prayers: for the Heathen people wander a wrong way, and call vpon they knowe not what, neither may they perſwade themſelues to be heard: as Hæcuba (of whom Euripides ſpeaketh) crieth. *O Iupiter, quicquid es, ſiue hoc cœlum, ſiue mens inſidens huic cœlo.* viz. O Iupiter, what ſoeuer thou art, eyther this heauen, or the mind ſetled in this heauen: ſo that a contrary wiſe they wander frõ the true GOD, and know not his will.

But, our manner of calling vpon the true God, beholdeth and ſpeaketh vnto him, who comming from his ſecrete ſeate, hath by aſſured teſtimonies reuealed himſelfe, and made hys promiſes

promiſes vnto vs: and our prayer, wiſely and feruently diſcerneth him from the lying Gods of all Nations.

For like as the Fathers, Abraham, Iſaack, Iacob, Moſes, Dauid, Daniell and others, in their manner of praying, did know that they ſpake vnto this true God, who had made himſelfe knowne in his promiſes, and by bringing the people out of Egypt: and did pray & beleeue that they were receiued and heard, euen for the promiſed ſeede ſake: ſo do we alſo call vpon the ſame true God, who is the Father of our Lord Ieſus Chriſt, crucified for vs, and raiſed from death to life: and for thys Mediators ſake, we beleeue that we are heard. That this admonition, touching the difference of true and falſe inuocation is neceſſary, no doubt at all it is, which let vs vndoubtedly make familiar vnto vs, ſo often as we begin our prayer and thankſgiuing.

But, after wee haue ſeperated our manner of praying, from the furies of them which worſhip Idoles, let vs diſtinguiſh the ſame from the vaine babling of Hypocrites: for Hypocrites make their prayers, without any true motion of the hart, as of the Phariſies it is ſaid in the firt of S. Mathewe. But in vs, let there be a conſent of the hart and voice, and a hart enflamed with the light and loue of GOD: let it manifeſt our diuine motions, with a voyce worſhipping or praying GOD.

Therefore Dauid ſayth here expreſly: [Vnto thee haue I lift vppe my ſoule,] furthermore, becauſe without fayth, no Prayer is effectuall, hee addeth hereunto a mention of hys fayth, reſting in God, for the Mediators ſake: and vnto thys vertue, which is the proper ornament of the Church, he attributeth a notable effect, becauſe (ſayth he) In thee I doe put my truſt, neither ſhall I be aſhamed: neyther ſhall I be any matter or cauſe vnto mine enemies, wherein they ſhall laugh me to ſcorne, or buſie themſelues againſt mee, to reprochе or reuile me: for, fayth is the vanquiſher of the deuill, and all his inſtruments, and ſuffereth not the faythfull or beleeuing

ſoule, to be caſt out of Gods fauour by any engines, howe craftily and ſubtilly deuiſed ſoeuer they be.

Verſe. 2. For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſſe without cauſe, ſhall be put to confuſion.

A moſt ſweete promiſe, wherewith hee ſtirreth vppe and confirmeth himſelfe in time of prayer: for our vnwoorthineſſe murmureth againſt vs, and endeuoureth what it may, to driue away fearefull mindes from praying. Againſt this fearefulneſſe, wee muſt oppoſe the voice of the Goſpell, which affirmeth, that (though yet defiled) we are aſſuredly notwithſtanding freely receiued for the Sonne of Gods ſake. But the promiſe is amplyfied, by adding thereunto the Antitheſis. Such as tranſgreſſe without cauſe, ſhall be put to confuſion: that is, hypocrits and others ſhall be confounded, which haue confidence in theyr owne wiſedome, righteouſnes and power, and moue or ſtirre vp eyther vniuſt or vnneceſſary matters.

Verſe. 3. Shew me thy waies (ô Lorde) and teache mee thy pathes.

Verſe. 4. Leade me forth in thy truth, and learne me, becauſe thou art the God of my ſaluation, in thee hath been my hope all the day long.

Howe neceſſary this prayer is, the furies of Epicures doo well ſhewe, the dotages of the Stoicks, Academicall dubitations, and other infinite errours alſo manifeſt the ſame, wherwith mans minde is intangled, except it be gouerned wyth the woord of God, and with the holy Ghoſt.

A great number of men there is, which imagine, that GOD is nothing. The Stoicks doo tye GOD vnto ſeconde cauſes or meanes, and ſay that he can doo none other wiſe then euen as ſecond cauſes doo moue. The Academicks doe defend a diſtruſt or doubting in Religion and matters diuine.

Finally,

Finally, the furies of Heretiques are ſo great in varietie, that no man is able to comprehend them either in thought, or expreſſe them in words. We therefore, thinking vpon theſe monſters of opinions, let vs be afraid to fall into them, let vs bewaile mans blindneſſe and boldnes, and let vs pray vnto God, that he woulde gouerne vs with his light, ſo that wee wander not a wrong way from the truth.

Verſe. 5. Call to remembrance ô Lord thy tender mercies, and thy louing kindneſſe, which hath beene euer of olde.

Now he teacheth plainly, with what confidence hee may come vnto GOD: although I knowe my ſelfe to be vniuſt, and haue deſerued puniſhment, yet I flee for ſuccour vnto thy mercy, and dow beleeue I am receiued, for the Mediators ſake promiſed vnto the Fathers, and ſent at the time appointed.

Truely thou mighteſt iuſtly haue deſtroyed our firſt Parents after they fall, euen as thou deſtroyedſt Sodom, and the Townes neere the ſame: but thy hart relented in thee, and thy pitifull mercie enflamed thee, that thou didſt not execute ỳ fury of thy diſpleaſure, becauſe thou art God. Which art not delighted in our deſtruction, neither wilt thou the death of a ſinner, but that he may be converted and liue. With the ſame mercy thou ſaueſt Noah in the Deluge, and reuokedſt Abraham from errour and Idolatrie, broughteſt the people out of Egipt, and finally haſt mercifully receiued Aaron and others innumerable, which haue horribly fallen.

Seeing therefore, euen from the beginning, thou haſt ſet forth thy free promiſe touching remiſſion of ſinnes, to be giuen vs by thy mercy, and haſt by very many examples witneſſed, that thou receiueſt them which embrace that promiſe, I dow earneſtly beſeech thee, that of thy vnſpeakeable mercie, thou wouldeſt alſo receiue me into thy fauour, for the promiſed Lord and Sauiour his ſake.

Verſe. 6. Oh remember not the ſinnes and offences of my youth, nor my tranſgreſſions: but according to thy mercie, thinke thou vpon mee (ô Lorde) for thy goodneſſe.

Thys principall petition in all the Pſalme, is to be diligently conſidered of, not onely ſo, that our carnall ſecuritie and hipocriſie (which maketh ſin ſeeme little) myght be amended, but alſo that the greatnes of Gods mercy might be loked vpon.

The ſinne of his youth, he calleth all that weight of ſinne, which as children borne we bring with vs, darknes of mind, a contrariety of will from God, and a contumacie or diſobedience of hart. Tranſgreſſions, hee vnderſtandeth to be actuall ſinnes, which are partly voluntary, and partly not voluntarie, alſo ſinnes of ignorance and negligence: theſe ſo great miſdeedes doth he craue to be forgiuen him, and to be blotted out of all memory, by the immenſe and vnſpeakeable goodnes and mercy of GOD.

But ſeeing the whole place as touching ſinne, is els where often repeated, I will ſtay no longer in thys verſe, but I will bring the Reader to conſider the ſum of thys doctrine.

Verſe. 7. Gracious and righteous is the Lord, therefore will he teach ſinners in the way.

Verſe. 8. Them that be meeke ſhall he guide in iudgement: and ſuch as be gentle, them ſhall he learne his way.

How excellent and ſweet a vertue graciouſnes, or goodnes is, the ſayings of Menander declare, *Bonus vir, eſt commune bonum*: A good man is a common bliſſe. Alſo, *Quam dulce temperamentum eſt copulatio bonitatis et prudentiæ.*

How ſweet a mixture may that be,
Where goodnes with wiſedom ioynd we ſee.

The example of thys moſt excellent vertue, is moſt notably

bly ſeene in GOD, who (as Chriſt ſayth) ſuffereth the ſun to ſhine both vpon the good and the euill, and ſendeth rayne on the iuſt and vniuſt. *Math. 5. verſe. 45.* And not that indeed onely, but alſo of his owne frée will offereth vs reconciliation, and with a certaine aboundance of his goodnes, requireth vs to come into fauour with him, and aſketh no ſatiſfaction of vs for our offence, but would haue his Sonne to pay that raunſome.

But leaſt any man thinke, that theſe things in reſpect of their greatneſſe, are fayned or diſſembling, let him heare how S. Paule ſpeaketh. *2. Cor. 5.* Now then are we Ambaſſadours for Chriſt, as though God did beſeech you by vs: wee pray you in Chriſtes ſteade, that ye be reconciled to God. *verſe. 20.* For he made him to be ſinne for vs, which knewe no ſin, that we ſhould be made the righteouſnes of God in him. *verſe. 21.* But ſo great is the force of Gods gracious goodnes, that it can neyther be conceiued in mind, neyther may it be vttered with mans ſpeech.

Neyther is he onely gracious, but alſo iuſt, that is equall according to one rule which he hath ſette downe: for as he reprehendeth and accuſeth all men, without exception, by the voyce of the Lawe, ſo he receiueth all men without partiality, according to the frée and vniuerſall promiſe of his Goſpell: Come vnto me (ſayth he) all yee which labour and are loden, and I will refreſh you. *Math. 11. 28.* And although by the miniſtry of the Lawe and the Goſpell, hee teacheth ſinners which are curable, and alſo by puniſhments, which are admoniſhers and puniſhers of ſinne, yet in all theſe he is faithfull, and ſuffereth vs not to be tempted aboue our ſtrength, but giueth an ende with temptation, that wee may be able to beare the ſame.

So hee, not onely with Nathans ſpeech rebuked Dauid, but for a certaine ſeaſon tooke his kingdome from him, and hauing chaſtened him in his iudgement, reſtored him into his kingdom. For iudgement is oppoſed againſt furie, and ſignifieth mitigation of paynes which we haue deſerued: as Ieremie

mie in hys tenth Chapter ſayth: Correct me O Lorde in thy iudgement, not in thy furie, leaſt thou bring me vnto nothing. *verſe. 24.*

Verſe. 9. All the pathes of the Lord are mercy and trueth, vnto ſuch as keepe his couenaunt and his teſtimonies.

In thys moſt ſweet little verſe, hee comprehendeth the ſumme or ſubſtance of his promiſes, as if he ſayd: God is truly mercifull and beneficiall towards his Church, which embraceth the worde deliuered by him, and in faith of hys worde calleth vppon him and worſhippeth him: ſo S. Paule as touching the gathering of the Church from out of the Iewes and Gentiles, ſayth in hys 15. Chapter to the Romans. Nowe I ſay that Ieſus Chriſt was a Miniſter of the Circumſcition, that is, (of the people circumciſed) for the truth of God, to cõfirme the promiſes made vnto the Fathers. *verſe 8.* And let the Gentiles prayſe God. *verſe. 9.* &c. And to omit other teſtimonies of the Mercy and Truth of GOD, howe greatly dooth that Prayer of Ieremie delight mee, in the thirde Chapter of hys Lamentations: It is the mercies of the Lord that wee are not conſumed, becauſe his compaſſions fayle not. *verſe. 22.*

But to the end the phraſe both in thys place & elſwhere often mentioned, may be rightly vnderſtoode, I wyll heere make aunſwere vnto the obiection of the Hunckes: [God is gracious and mercifull vnto them that keepe his teſtimonies.] No man keepeth the teſtimonies of God, becauſe no man ſatisfieth the Law: therefore no man is loued of God. I aunſwer, we muſt loke vpon the kinde or maner of ỹ argument, vnto which the Maior apertayneth, whether it be the voyce of the Lawe, or in truth the ſaying of the Goſpell, bidding vs to embrace this doctrine with fayth and good conſcience: as the phraſe is ſuch in all the 119. Pſalme euery where, I haue kept thy Law. Therefore the Maior is not to be vnderſtoode as the Lawe ſpeaketh, of the perfit fulfilling, but it is to bee

vnderſtood

vnderstood as touching the profession of the true doctrine, as the Gospell speaketh, in hauing fayth and a good conscience: therefore to keepe the Testament of GOD, and his testimonies, is to embrace the doctrine deliuered from God, wyth fayth and good conscience, and to professe and aduaunce the same.

Concerning this profession (such as all the godly ones haue, and such as is both necessary and possible to be) doth the Maior speake: and the whole sentence containeth both most swæt doctrine and consolation. It teacheth that they are the members of the Church, who do embrace and loue the true doctrine, and not the enemies or despysers of the doctrine: and he addeth a proper promise vnto the Church, thus: All the waies of the Lord are mercy and truth. If we make manifest the Maior, we must denie the Minor. No man keepeth the testimonies of God: yea they all do keepe them which embrace the true doctrine with fayth and good conscience: vnto all these is consolation heere sette downe, to the ende they may know, that they indeede are the members of the Church, and that God hath care ouer them.

Verse. 10. For thy Names sake, ô Lorde, be mercifull vnto my sinne, for it is great.

Hæ repeateth a principal petition notably amplified with three circumstaunces, whereof the first is, a fræ and meere confession of sinne. The seconde a consolation in the forgiuenes of sinnes. And the thirde a recitall of the causes impulsiue and finall.

Therefore, as to that which concerneth the confession of sinne, let that speech be alwaies in our sight, which S. Iohn hath in hys first Epistle and first Chapter. If we say that wee haue no sinne, we deceiue our selues, and there is no trueth in vs. But if we acknowledge our sinnes, God is faythful and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. *verse. 8. 9.*

For

For GOD requireth an earnest acknowledgement and confession of sinnes, and he will haue the prayse of righteousnesse and mercie attributed vnto him: of righteousnes, truelie in accusing and punishing sinne, but of mercy in receiuing and sauing such as fall, which turne and are conuerted vnto him. Which things, sith so they be, let euery one acknowledge him selfe as a wretched person, in this blindnes and securitie, horriblie to neglect the wrath of GOD, and by many meanes to stray away from his precepts, and to hurt others with many scandales, and to procure punishment vnto themselues and others, and that they can not vnderstand, eyther the greatnes or multitude of theyr sinnes or strayings, but let euery one confesse, that he hath deserued present & eternall punishment, and with vnfeyned sorrowe let him cry: Against thee onelie haue I sinned, and doone this euill in thy sight: that thou mightest be iustified in thy saying, and cleere when thou art iudged. *Psalm. 51. verse. 4.* And let not feares onelie remaine in vs, but let a consolation of fayth come thereunto also, which beleeueth the wrath of GOD is pacified by his sonne, and that for his sonnes sake our sinnes are forgiuen vs, and that righteousnes and life is restored vnto vs.

Let vs also ascribe vnto God in asking forgiuenes of our sinnes, two causes, the impulsiue and the finall. The impulsiue, is the vnmeasurable and true fatherly mercie, wherin he will not the death of a sinner, but that hee be conuerted and liue: for as the Father hath compassion ouer his Children, so the Lord hath mercy of them that feare him. This cause doth Esay ascribe vnto God, in hys 64. Chapter, and 8. and 9. verses, saying thus: But thou ô Lorde, thou art our Father. &c. Be not angry ô Lorde aboue measure, neither remember iniquitie for euer.

The finall cause is, that the exceeding greatnesse of thy mercy may be honoured, and that others which are in great feare and trembling, may returne vnto thee, and worshippe thee againe vnfeinedly.

You se then that euery worde heere, hath hys propper efficacie,

efficacie, and that in a very little verse greatest matters are included.

Verse. 11. What man is he that feareth the Lord, him shal he teache in the way that he shall chuse.

Verse. 12. His soule shall dwell at ease, and his seede shall inherite the Land.

Verse. 13. The secrete of the Lord is among them that feare him: and he will shew them his couenaunt.

Godlines (saith S. Paule) is profitable vnto all things, hauing the promises of this present life, and of the life to come. *1. Tim. 4. 8.* And godlines containeth the feare of God, fayth, and other vertues of the first Table: what be then the fruites of godlinesse? The first and most necessary of all, is the doctrine and gouernment in our priuate life and vocation. For mans wisedom, except it be gouerned by God, is vnhappy, according to that saying of Ieremie in his tenth Chapter: I know ô Lorde, that the way of man is not in himselfe, neyther is it in man to walke and to direct his steppes. *verse. 23.* The other fruite is, *Επιβολαι μικραι honorum*, the additions of some good things, which are either the instruments or ornaments of this life: touching this fruite Christ sayth: Seeke ye first the kingdome of God, and the righteousnes thereof, & all other things shall be ministred vnto you. *Math 6, verse 33.* The 3. fruite is, the prosperitie of our Children, as it is saide in an other Psalme: The generation of the iust, shall be blessed And no doubt of it, that sentence which Theocritus reciteth, was reteined from our first Fathers.

Piorum liberi felliciores sunt, impiorum infeliciores. viz.

Godly mens children more happy be,
Then are the children of the vngodlie.

The fourth effect, is the presence and helpe of God in calamities: for he calleth that a secrete, because reason (without the worde verily beleeueth God careth not for afflicted persons. But the godly ones do know, and that for most assured

they hold by all meanes, that God is preſent in calamities, or (as the Prophet ſayth,) God dwelleth with the contrite and humble ſpirit, that he may quicken the hart of the contrite, and ſette vp the Spirit of the humble.

Verſe. 14. Myne eyes are euer looking vnto the Lorde: for he ſhall plucke my feete out of the nette.

The prayer of King Iehoſaphat is knowne, which agreeth with thys verſe, When we know not what is to be doone, this onely is left vs, to lift vp our eyes vnto thee. *2. Chro. 20. 12.* For therfore is the Church ſpoyled and bereft of mans helps, that ſhe may call vpon God, and acknowledge herſelfe to be gouerned by the helpe of God onely: yea thereby to be preſerued and defended in ſo great varietie of dangers, which hang ouer her nights, and dairs.

And that I may not neede to ſay any thing of the other ages of the Church, this is doubtleſſe moſt manifeſt, the Church waxing olde, ſhall haue no other ſuccouring place or refuge, but onely vnto the boſome of God, as he ſaith in the 46. Chapter of *Eſay*: You ſhall be borne in my boſome, I will carry you euen vnto the extreame olde age of your hoarie hayres. *verſe. 4.*

Verſe. 15. Turne thee vnto me, and haue mercy vpon me, for I am poore, and in miſerie.

The Church is alwaies as a widow, and an Orphane in thys worlde, and hath no other Patron or defender but God, who is the Iudge of widowes and Father of Orphanes. Hether to apertaineth that parable mentioned by Chriſt, in the 18. of S. Luke of the widow ſo often calling vpon the Iudge, which at length, through her importunitie vrging him, dyd wring out of him both the knowledge and iudgement of her cauſe.

Verſe.

Verſe. 16. The ſorrowes of my hart are enlarged: ô bring thou me out of my troubles.

Verſe. 17. Looke vpon mine aduerſitie & miſery: and forgiue me all my ſinne.

In the tenth Pſalme, all this whole meaning or purpoſe of the Prophet is ſette downe, whereunto this Hypotheſis or grounde beeing applyed, is made more notable and ſweeter. That thou maiſt take the matter into thine hande, the poore committeth himſelfe vnto thee, for thou art the helper of the friendleſſe. *Pſalm. 10. verſe 16.* As if he had ſaid: the greateſt number of Gouernours and people, either neglecteth, or forſaketh, or with deadly enmitie oppugneth the Church, vnfayneedly enduring the ſorrowes of a woman in childbirth. But although few there be which ſorrow for Ioſephes harme, and are mooued with merciſull cares towards the Church, yet although ſhee be full of vlcers & ſores, that ſhee cannot miniſter phiſicke vnto others: ſo they by reaſon of theyr ſlender abilitie, can neyther helpe nor ſaue the Church.

Seeing therefore no ſauegarde remaineth vnto ỳ Church, but this one, which ſhee craueth and looketh for of thee, it is thy power, and properly appertaining to thy diuine and fatherly Name, not to ſee the Church deſtitute of neceſſary ſauegard and helpe: but to deliuer and bring her frō deſtruction, and to adorne her with gifts of thys preſent life, and of the life eternall.

And indeede not in vaine or vnaduiſedly, but with great regard doth Dauid heere intertere, amongſt other his Prayers, the petition of his ſinnes to be forgiuen him: for other benefits cannot be obtained, except we firſt receiue forgiuenes of ſinnes and reconciliation, then which benefite, none can be thought greater. For to how little purpoſe ſhoulde other benefits profit vs, without the forgiueneſſe of our ſinnes? For as Sophocles ſayth:

Hoſtium dona non ſunt dona, & non ſunt vtilia. Viz.

The gyfts of our enemies, no gifts at all be,
Nor any thing profit our ſtate or degree.

Let therefore the praying for thys ſpeciall and greateſt benefite, be included amongſt other peticions, and let that saying of the Pſalme be much and often repeated of vs. And forgiue me all my ſinnes.

Verſe. 18. Conſider mine enemies how many they are: and they beare a tyrannous hate againſt me.

Verſe. 19. O keepe my ſoule and deliuer mee: let me not be confounded, for, I haue put my truſt in thee.

The Church is aſſaulted by enemies innumerable, as the Rock in ỹ Sea is alwaies beaten vpon with ruſhing waues, for it is both rent in peeces with diſcordes or diſagreements in opinions, and feeleth the crueltie of Tyrants. But we are admoniſhed by this saying: [They hated me with an vniuſt hatred,] that we do ſuffer (as S. Peter ſayth) not as murtherers, or theeues, or euill doers *1. Pet. 4. 15.* But as Chriſtians. *verſe, 16.* that is, for the confeſſion of the Goſpell.

Let not filthineſſe of life, ſpoyles, too much vniuſt better portions allotted, tyrannicall crueltie, and other vices, procure vs iuſt hatreds. Moreouer, let good men (which are far from theſe vices) know, that ingratitude is a common diſeaſe almoſt of all mankinde, and let them patiently beare, that for theyr ſpeciall good will and great benefits, they haue euil wil, hatred, reproches, and other euils rendered vnto them: like as all Hiſtories are full of the examples of ingratitude.

Verſe. 20. Let righteouſnes and perfect dealing waite vpon me, becauſe I haue truſted in thee.

Thys Prayer agreeth with that saying of Eſay, in his 8. Chapter, Binde vp the teſtimonie, ſeale vp the Lawe among my Diſciples. *verſe 16.* That is, I ſee there will followe moſt ſorowfull darknes, amongſt the people of GOD, and that moſt

moſt men will caſt away from them, the doctrine of the Meſſias, of fayth, and true inuocation, and of true worſhippings of GOD, and will embrace the Ethnicks opinions, as concerning a worldly gouernment of the Meſſias, and of heaping vp ſacrifices: but O God, I beſeech thee keepe the word (that thou haſt deliuered vnto the Prophets) in the mindes of thē, which heare, learne, and embrace thy doctrine prophetically: and euen keepe thys doctrine ſealed, leaſt they eyther loſe the word it ſelfe, or the naturall meaning therof: ſo Dauid prayeth in thys place, Let righteouſneſſe and perfect dealing &c. That is, preſerue the Goſpell, and true vnderſtanding therof, in the mindes of them that call vpon thee, and ſuffer vs not to be enſnared with errours, but gouerne vs with thy holie Spirit, that in all our enterpriſes and actions, we may godlie and inuiolately follow the rule of thy word. For they that ſtep a nayle breadth from this rule, and follow the opinions of reaſon, are toſſed with great errour, and wrapped in the ignoraunce of the greateſt matters.

Verſe. 21. Deliuer Iſraell (ô God) out of all his troubles.

God will haue vs in prayer, to be moued with godly care for the welfare of others, & of the whole Church as it is written. Pray for the peace of Ieruſalem *Pſalm. 122. verſe 6.*

Let vs therefore when wee pray for our owne matters, ioyne thereunto our prayers for the preſeruation of the whole Church: and becauſe (as I haue often ſaid) the prayers conceiued by the holy Ghoſt, haue effect of Gods promiſes, no doubt of it there remaineth life euerlaſting, wherein the Church being deliuered from all euils, ſhall ſo peaceably reſt in God.

(*.*)

A PSALME OF DAVID.

Iudica me Domine.

The Argument.

TO him that conſidereth the daungers and calamities of the Church, the meaning of this Pſalme is not obſcure, which daungers ſhe endureth for the profeſſion and publiſhing of the true doctrine; for although the induſtry of ſetting forth the heauenly doctrine be neceſſary, ſeeing it is moſt ſeuerely enioyned vs by God, yet there doe meete wyth, and accompanie that induſtry, contempts, hatred, pouerty, baniſhments, and manifolde miſeries. The enemies of the Goſpell moſt cruelly accuſe vs, and lay in our diſh, the crimes moſt of all to be abhorred, as of mouing ſedition and hereſies in the Church, and call vs both hereticks and ſciſmatiques. Vnto theſe poyſonful ſlaunders, they adioyne a Nero-like cruelty, and put many to death.

But to the end the feare of their raylings and puniſhments may nothing diſmay our mindes, we muſt with feruent prayers beſeech of God, that he would be the Patrone & Iudge of our cauſe, and that he would maintaine and defende the ſame, againſt the rage of that murthering Congregation of *Caines* deuotion. Theſe prayers and theſe ſighes ſhal not be in vaine, but ſhall aſſuredly obtaine preſeruation of the bodie of the Church, though in ſome members of her, ſhe be perſecuted. For, ſo ſaith Chriſt in the 18. of Luke, *Now ſhal not God auenge his elect, which cry day and night vnto him: yea, though he ſuffer long for them, I tell you he will auenge them quickly. verſes 7. 8.*

Therefore thys Pſalme ſhall be the more excellent, and ſweeter,

ſweeter, to thoſe that continually doe pray for the Church, and earneſtly conſider of the greatnes of the dangers, wherein the Church is toſſed nights and dayes.

The Pſalme, and expoſition *thereof.*

Verſe. 1. Be thou my Iudge ô Lord, for I haue walked innocently: my truſt hath beene alſo in the Lorde, therefore ſhall I not fall.

Verſe. 2. Examine me ô Lorde, and prooue me, try out my reynes and mine hart.

Verſe. 3. For thy louing kindneſſe is euer before mine eyes, and I will walke in thy truth.

VNto thy iudgement (ſaith hee) do I appeale, who art the ſearcher of the heart and reynes: thou knoweſt, that I am neyther moued with curioſitie, or any lewde luſt, nor with any blind obſtinacie, to embrace and profeſſe, the Euangelicall doctrine of true inuocation, of the true acknowledgement of our Lord Ieſus Chriſt, and which concerneth all the neceſſary parts of a Chriſtian life: and that I deeme it not as a thing to be reiected or caſt away, but that I therein fauour and obey, thy moſt ſeuere and immutable commaundements, which enioyne men rightly to call vpon God, according to his Goſpell, and forbid that Idols ſhould be worſhipped.

Wherefore, ſeeing I haue not raſhly, but for thy glorie and my ſoules healths ſake, embraced ꝑ doctrine of the Goſpel, and that I endeuour by all meanes to aduaunce the ſame: of thee I craue moſt feruently, that thou wouldeſt take vppon thee, the patronage both of thy cauſe, and of him which embraceth

braceth the doctrine of thy Church, and deliuer those that are vniustly oppressed. I will not with perspicuous words, make any longer declaration of these verses, but I beseech the Son of GOD, that he would mercifully protect the true doctrine and the succouring places of the Gospell, and that he woulde not suffer the word of truth to be extinguished, which hee hath made manifest vnto mankinde, as it was deliuered from the bosome of his eternall Father.

Verse. 4. I haue not dwelt with vaine persons, neyther will I haue fellowship with the deceitfull.

Verse. 5. I haue hated the Congregation of the wicked, and will not sitte among the vngodly.

Verse. 6. I will wash mine hands in innocencie ô Lord, and so will I goe to thine Altar.

Both these vertues are necessary, a confession of the true doctrine, and a seperating of our selues from the enemies of the Gospell. For as the loue of truth, cannot be without a bitter hatred of Sophistry or dissimulation: so, needfull it is, that the keepers of the heauenly doctrine, do withall theyr hart abhorre and abstaine, from Caines murthering Congregation: and this seperation of the true Church from the false, is most lightsomly apparant. First in refuting opinions and worshippings striuing with the word of GOD: then afterwards in shunning false and dissembling partakings in Religion: last of all, in auoyding the colourable dealings, which are wrought or brought to passe, eyther for lucre or ease and rest sake. Touching these three manner of waies, I wyll speake briefely, least any man dreame that he may be a Neuter, or of no Religion, and sitte vpon both stooles at once.

First it appeareth sufficiently, that the true doctrine, is not onely to be proponed, but that false doctrines are also to be refuted: for although politique men do hate nothing more, then to contende for Religions, yet needfull it is, that manifest Idolatries and errours, should be reprehended, yea if the world

worlde crushed together fall vtterly down. Touching this purpose, a most manifest confirmation may be taken out of the commaundement of Christ. Beware of false Prophets. *Math. 7. verses, 15.16.24.* For seeing men neither haue any desire for, or flee from that they knowe not, it is needefull that the sleights and snares of deceitfull persons, should be made manifest vnto the worlde, and that the visors shoulde be plucked off from their false perswasions. It is not therfore enough (as many thinke) to preach the true doctrine, and yet leaft Princes should be displeased thereat, either to be altogether silent in refuting contrary doctrines, or to mollifie or excuse anie errours.

Next of all, let vs wisely and feruently beware, least with dissembling felowships the true doctrine be obscured, because, as S. Paule saith, A little sowre leuen marres the whole lump of dowe. *Gala, 5. verse 9.* And that speach also of Marcus Arethusius is true, which is recited by Theodoretus. *lib. 3. cap. 7. Ad impietatem, obulum conferre vnum, perinde valet, ac si quis conferat omnia:* Who to impietie bestoweth but one halfe penie, in effect as much he doth, as hee that all thereon bestoweth. Wherefore as God himselfe is strong, and a ielous God, which cannot abide any societie betweene Christ and Belial, which doubtlesse is impossible: so let vs flee from and beware of all succours of felowships or partakings: seeing that saying of Sophocles is most true.

Hostium dona, non sunt dona, et non sunt vtilia.

The gyfts of our enemies no gyfts at all be,
Nor ought doe availe our state or degree.

For when the enemy speaketh flatteringly, and with a comicall countenaunce worketh his tragedy, we must not trust him at any hande: Because there are seauen abhominations lurking secretly in his hart, as Salomon sayth in his *Prouerbs. chap. 26. verse. 25.* I would say more to this purpose, had not our Country Germanie to her great losse, learned howe much credite is to be giuen and attributed vnto sophisticall fellowships.

Laſt of all, we muſt not colour vp the matter with our enemies, eyther for peace or profit ſake: as ſome now adaies, hauing a right perceiuerance in the true doctrine, by ſiniſter ſleights practiſe to win the aduerſaries good wils vnto them. For the aduerſaries are not appeaſed nor healed with ſuch fayre ſpeeches, but are euen much the more ſtirred vppe, and conceiue good hope the time will come, that theſe guileful flatterers, leauing ỳ true Church at random, wil againe take thẽſelues vnto theyr Tents of miſchiefes. But let not vs ſitte with vaine perſons, neither keepe company with the craftie or fraudulent dealers, which comes to paſſe, eyther by neglecting to refute the enemies errours, or vſing a diſſembling fellowſhip in opinions, or with vngodly ſuggeſtion or colluding with the aduerſaries: but let vs beare a moſt bitter hatred againſt the murthering Congregation of Caines deuotion, leaſt we be polluted with the ſocietie of theyr madde worſhipping and crueltie: but let vs waſh our hands in innocencie, that we may walke about the Altar of the Lord.

Verſe. 7. That I may ſhew the voice of thankſgiuing: and tell of all thy wondrous works.

Hee reciteth a finall cauſe, whereunto is to be referred, the ioyning together with the true Church: therefore (ſaith hee) do I deſire to be a member and Cittizen, of the moſt prayſe worthy Country the Church, that I may performe the worſhippings which GOD moſt ſeuerely requireth, as in calling vpon him, in thankſgiuing, teaching and confeſſing.

For in the Church onely are exerciſed the true calling vpon God, thankſgiuing, and other workes of the firſt Table: many other vertues, as temperance, gentlenes, &c. are alſo found, euen in them which know not God, as in Pomponius of Athens, and other ſuch like. But true prayer, is only proper to the Church, and in truth is the ſpeciall or cheefe wall of the Church, as Salomon ſaith: The Name of the Lorde is a ſtrong Tower. That is, true calling vpon God. But let vs

Prou. 18.

diſcerne

diſcerne the degrées: for eyther we craue ſome thing of God, or we giue thanks for benefits receiued: that is, we witneſſe that God vnfeinedly helpeth vs, and ſo we giue him thanks, and by the celebracion of this benefit, we ſtirre vp our ſelues and others vnto the feare of GOD, fayth in him, and true calling vpon him. But of theſe vertues proper to the Church, I haue elſewhere ſpoken oftentimes.

Verſe. 8. Lord, I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.

The whole Pſalme is a Sermon, which bids vs flee from the enemies of the true doctrine and the true Church, and to embrace the true doctrine, to loue, helpe, and aduaunce the true Church. To thys effect alſo apertaineth this little verſe. [I haue loued thy Church,] which is, the Church and houſe wherein GOD dwelleth, and which with true prayſes worſhippeth God. To the cheriſhing, helping and maintayning of thys Church, I employ my ſtudies, counſels and labours. For God will haue vs to loue his Church, which teacheth aright, and will haue vs manifeſt our zeale thereunto, and he will haue the Miniſterie of the Goſpell to be reuerenced and helped: like as in the 122. Pſalme he commaundeth, ſaying: Pray for the peace of Ieruſalem. *verſe.6.* And ſtraight is added his promiſe of reward. They ſhal proſper that loue thee. *verſe Idem.*

Like as therefore in the honey hiues, euery Bee beſtoweth his labour for the common profit of all: ſo, let euerie one of vs, employ all our endeuours and duties, for the ſafetie and tranquilitie of thoſe ſocieties which teach the Goſpell aright, and let vs helpe and further godly ſtudies, ſo as the pure doctrine touching God, and our Lord Jeſus Chriſt, may bee aduaunced and preferred euen vnto our poſterity.

Verſe 9. O ſhutte not vp my ſoule with the ſinners, nor my life with the blood-thurſtie.

Verſe. 10. In whoſe hands is wickedneſſe: and theyr right hand is full of gyfts.

Hée not onely craueth thys, that hee may be defended againſt the crueltie of enemies, but another thing alſo, namelie, that he might not be defiled or ſtained with the ſocietie of Idolaters and Manquellers, wherewith the enemies of the Goſpell doo defile themſelues, and he prayeth alſo, that he may not be enſnared in their punishments. For many there bee, which are not ignorannt of the true doctrine, but yet for feare they diſſemble theyr opinion, and with theyr diſſimulation, doo confirme the rage of Tyrants.

Let ſuch know, there muſt needes be a manifeſt confeſſion, both for the glory of God, and for to deliuer others, which for confeſſion of their fayth, are violently carried to torments. But heere muſt the Reader be admoniſhed of the propper names of the enemies of the Goſpel: to the end he may learne to ſhunne them: before in thys Pſalme hee paynts them out with foure proper tearmes, calling them vaine, crafty, malignant, and vngodly perſons. Heere he preciſely termeth them ſinners, blood-thirſty, practiſers of euill counſels, and corrupt Iudges, or money men.

I meane not to ſtay long vpon theſe, leaſt any man ſhould thinke me to take pleaſure in reprochìng them: but I am moued to exhort the godly ones, that they woulde conſider what manner of monſters the enemies of the Goſpell are, whom the holy Ghoſt heere affirmeth to be compact and framed of ſo many and ſo great vices and miſchiefes.

Verſe. 11. But as for me, I will walke innocently: O Lorde deliuer me, and be mercifull vnto me.

Hée repeateth his prayer for defence amplified vnto the Antitheſis, or contrarietie: ſaying with all my hart I doo eſchewe and tremble, to followe the vngodlineſſe and miſchiefes

chiefes of the enemies of the Gospell: and with a good conscience professe the true doctrine, of thee do I craue, and from thee do I looke for defence. For I well know, that I am not enuironed or fortefied with any power against the cruelty of the Enemies, but am openly layd forth to all they? weapons, except it please thee to be my protector and defender.

Verse. 12. My foote standeth aright: I will praise the Lord in the Congregations.

In the very last verse there is added a finall cause, why he craueth to be preserued: namely, that He might praise the Lord in the Congregations. This cause must wee dilligentlie consider: for God will haue the Ministery of the Gospell to be publique, hee will not haue it in corners, as to haue the preaching of the Gospell shut vppe, so to be kept onely as the ceremonies of the Goddesse Ceres were: but he will haue ꝑ same to be heard of all mankinde, hee will haue himselfe to be acknowledged and called vpon.

Therefore will he haue honest and publique mætings to be, and amongst these will he haue the voice of the Gospell to sounde: hee wil haue himselfe there to be worshipped and called vpon. And he will haue those same mætings or Congregations, to be witnesses of the seperating of the Church of GOD, from the Sects of other Nations, factions, and opinions.

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A Pſalme of Dauids thankſgiuing after deliueraunce.

Dominus illuminatio mea. &c.

The Argument.

Although there be a great varietie of motions in thys Pſalme perceiued, yet the principall Prayer is, that the Prophet Dauid might be, and remaine, a member of the true Church, and that hee might neuer be excluded from the number of the children of GOD. Thys benefit hee craueth of God, neyther in vaine, nor raſhly, but hath great & iuſt cauſes of moſt feruent prayer. For it is moſt ſure, that (without the Church, which God in the beginning both called and created, by promiſe ſette foorth touching his Sonne,) there is no ſaluation.

For like as without the Arke of *Noah* in the Deluge, there were none ſaued vpon the earth: ſo without this Congregation, which embraceth the Goſpell, there are no heyres of eternall fellowſhip with God, as the heauenly ſentences doe often affirme, and as S. *Paule* ſaith: *Whom he hath choſen, thoſe hee hath called. Rom. 8. verſe 30.* Seeing therfore it is the cheefe benefite of man, to be a fellow of thys company, which ſhal haue life and ioy euerlaſting, and ſhall enioy the felowſhip of God, it is the part of a godly minde, and of one that thinketh of hys ſaluation, to ſeeke which is the true Church, that hee may ioyne himſelfe thereunto in minde, will, and confeſſion, that he may be part of thys Congregation and flocke of Chriſt, and that he may vtterly eſchewe the enemies of the true doctrine, and of the true Church, like as in the former 26. Pſalme is ſaid: *I haue hated the Congregation of the wicked. verſe 5.* But the

the true Church is diſcerned frō other ſects by the preaching of the true doctrine, and by the lawful vſe of the Sacraments: and what the voice or preaching of the true doctrine is, the writings Proheticall and Apoſtolicall doe ſhew, wherin there is no doubtfull doctrine as touching the foundation: that is, touching the Articles of our fayth, touching the eſſence and will of God, touching the Redeemer, the Law, the promiſes, vſe of the Sacraments, and the Miniſterie. But which, what manner a one, and where the Church is, in another place els where, more plentifully is explaned.

The Pſalme, and expoſition *thereof.*

Verſe. 1. The Lord is my light, and my ſaluation, whom then ſhall I feare? The Lord is the ſtrength of my life, of whom then ſhall I be afraid?

Verſe. 2. When the wicked (euen mine enemies & my foes) came vpon me, they ſtumbled and fell.

Verſe. 3. Though an hoaſte of men were laide againſt mee, yet ſhall not mine hart be afraid: and though there roſe vp warre againſt me, yet will I put my truſt in him.

Euen as the Painter Tymanthes, could not deſcribe Agamemnons countenaunce, beholding the ſacrifice of his Daughter Iphigenia: ſo no phraſe of ſpeech can diſplay the feruencies of fayth, vanquiſhing feares, & tremblings: but in ſome ſort, let vs conſider the conflict and victorie of Fayth. The Lord (ſaith he) is my light, that is, my comforter, for as

Micheas

Michęas ſayth, When I ſitte in the darknes, the Lorde is my light. *Chap.7. verſe.8.* Then, heere ſaith Dauid further, my ſaluation, and the ſtrength of my life. That is, I am enuironed with thy neceſſary ſtrength and ſaluation, I dw not feare any rage or power of mine enemies: for as S. Paule ſayth: If God be on our ſide, who can be againſt vs? *Rome. 8. 31.*

Theſe victories or conqueſts are vnderſtande of the godlie ones, which are acquainted with exercíſes of fayth: for although our harts dw naturally tremble, ſo oft as dangers fall vppon vs: yet notwithſtanding, faith ſtriueth to the vtmoſt out of feares, and conquereth the deuill and the world. O bleſſed are they vnto whom this victory is giuen by our Lord Ieſus Chriſt. O wretched are they vppon whom the deuill ſhall tryumph. Let vs therefore craue of God, a ſimple and vnfeyned fayth, which is the vanquiſher of the deuill & the world.

Verſe. 4. One thing haue I deſired of the Lord, which I wil require, euen that I may dwell in the houſe of the Lorde all the daies of my life: to beholde the faire beautie of the Lord, and to viſite his holy Temple.

This is a principall propoſition of this Pſalme, as I haue ſaid in the Argument: for he maketh a notable difference betwæne the godly ones, and the vngodly ones. The vngodlie ones deſire nothing more greadily then riches and wealth, as Midas in Ouid ſaith:

Effice quicquid corpore contigero fuluum vertatur in aurum.
Graunt that what with body touch I ſhall:
May into glittering gold be turned all.

But Dauid and all the godly ones, with moſt feruent prayer, and with all they' whole hart, dw craue of God, the ſociety as well of the calamities, as of the benefits which the Church hath: and dw more deſire, and earneſtly wiſh, rather to bee dwre keepers in the houſe of the Lorde, then to dwell in the Courts of the vngodly ones, where vaine ambition beareth ſway, and vaine glory full fraight with diſſimulation.

So

So touching Moſes, the Apoſtle in his Epiſtle to the Hebrues, *Chap. 11.* ſayth: By fayth Moſes when he was come to age, refuſed to be called the Sonne of Pharaos Daughter. *ver. 24.* For hee preferred the exercise of calamities amongſt the people of God, farre beyond the brittle and fraile ſhadowes of pleaſures: iudging the reproch for Chriſtes ſake, to be greater wealth then the treaſures of Egipt, therewith beholding the recompence or reward of theſe miſeries in the worlde to come.

Let vs knowe, that theſe examples of great perſons, are ſette forth for vs to follow. Although therfore we are in truth, a naſty and poore Congregation, yet with this firme and perpetuall conſolation, let vs mollifie theſe our miſeries, That we doe dwell in the houſe of the Lord, and are as Paule in the ſecond Chapter to the Epheſians ſaith: Of the houſholde of God, and Citizens with the Saints. *verſe. 19.*

To mee truely nothing ſeemeth may be more gloriouſlie ſaid or thought, as touching the members of the true Church, then this ſaying of Paule, agreeing with the ſaying of thys Pſalme. viz. One thing haue I required. &c. Furthermore, he calleth The will of the Lord, true calling vpon God, and firme conſolation of our mindes, & rule of our life, all which things, are to be accounted of all men, amongſt the ſpeciall good gifts. And let vs not be moued with the iudgements of Epicures, which ſette downe other limits of the cheefe good gyfts, and other bounds of things to be by vs required: but let vs know that mankinde was thereto created, that therein the knowledge of God might appeare, and that it might declare true teſtimonies of God, and enioy his fellowſhip in the life euerlaſting. Therfore a thouſand cauſes there be, why with ſuch feruencie of minde, the Prophet deſireth the ſocietie and moſt firme coniunction with the true Church.

Verſe. 5. For in the time of trouble, hee ſhall hide me in hys tabernacle: yea in the ſecrete place of his dwelling ſhal he hide me, & ſet me vp vpon a rock of ſtone.

The Hiſtories of all ages doe ſhewe, that the vniuerſall Church, and all the godly ones, are exerciſed in greateſt dangers: neyther can the truth of the doctrine be retained, without great contention: the moſt ſweete figure heere, then promiſeth defence vnto the Church, viz. He ſhall hide mee in hys Tabernacle. For as Iehoſhebeah, the wife of Iehoiada the
2. Chro. 22 11. 12. Prieſt, (when wicked Athalia raged, in putting to death all the Kings ſeede of the houſe of Iuda,) kept and preſerued the young King Ioas, and fiue yeeres hid him ſafely in the houſe of God: ſo the Lord knoweth how to deliuer his owne out of temptation, and to defende them, euen as it were poore ſupplicants flying to ſome place of refuge.

Vnto thys moſt ſweete promiſe, let vs annexe examples of Gods wonderfull deliueraunces: let vs confeſſe (ſo the matter is) that we all in the horrible tempeſts & ſtormes of Germanie, are helped and defended by GOD himſelfe: for theſe great benefits, let vs giue thanks vnto God, the eternall Father of our Lord Ieſus Chriſt, and let vs hartily beſeech him, for his ſonnes ſake, Ieſus Chriſt our Lorde, (for vs crucified and rayſed from death to life,) that he henceforth and for euer would defende vs in his Tabernacle, as it were ſecretly hyden for our refuge: for there is no ſtronger ſafegarde or defence in all kind of dangers, then is the Tabernacle of God, or (as Eſay ſaith) the boſome of God.

Verſe. 6. And now ſhall he lift vp my head aboue all mine enemies rounde about me.

Verſe. 7. Therefore will I offer in his dwelling an oblation, with great gladneſſe: I will ſing and ſpeake prayſes to the Lord.

Well doe the Lawyers ſay, That they which haue receiued a benefit, are naturally bounde, (according to the manner of theyr abilitie) to render due recompence. And what is it I pray you, that wee are able to render vnto God, beſides our ſacrifices of thankſgiuing. Let vs therefore rightly thinke

with

with Dauid that any danger falling vpon vs, is not by chance dashed aside, or driuen away: but that wee are helped & preserued euen by God himselfe, and that he heareth our prayers. Let our minde honour God aright, that hee hath not a vaine name, and that hee doth not neglect men, but that hee vnfainedly heareth them that calleth vpon him in his Church, and that he vndoubtedly beholdeth and helpeth his Church, and keepeth his promises with his seruaunts.

These also let vs inculcate and beate into our memories, and let vs commemorate the same vnto others, let vs publish the same abroade when we are helped and deliuered: that euen others also may be stirred vp to the due acknowledgment of GOD.

Verse. 8. Harken vnto my voice ô Lorde, when I cry vnto thee, haue mercy vpon me, and heare me.

Verse. 9. My hart hath talked of thee, seeke ye my face, thy face Lord will I seeke.

Verse. 10. O, hide not thou thy face from me, nor cast thou thy seruant away in displeasure.

In the fourth verse, he required to be cooptate or chosen into the societie of the true Church, then which benefite, none was more wishfull: now because it is no lesse vertue to keepe that is gotte, then to gette that we can, he prayeth feruently, and craueth of God, that he may be able euermore to remaine A Cittizen with the Saints, and one of the housholde of God. For he saw the example of Saule, who when hee was the first King ouer the people of God, and vndoubtedly at the first had the Spirit of God in him: afterwards, by reason of his contempt in grieuous offences, hee was not onely forsaken of God, but also was cast forth into eternall destruction.

While he lokes vpon this example, he oftentimes sendes foorth both prayers and sighes: as if he said, Lord make me a vessell of mercie, and cast me not away amongst the vessels of wrath. Cast me not away from thy face, and take not thy holy

Spirit from me. *Pſalm 51. verſe 11.* Seeing then ſo great a perſonage as King Dauid, with often ſpeeches vſed theſe prayers, [forſake mee not, nor caſt me away,] it is not our parts to doubt, but that God is continually to be prayed vnto, that hee would confirme that which hee hath wrought in vs: and ſeeing he hath made vs to haue a will, that he will enable vs alſo to performe the ſame, ſo as we may render ſome acceptable ſeruice vnto him.

Heere alſo let the godly Reader conſider, in what manner Dauid while he was praying, lifted vp and ſupported himſelfe with remembrance of precepts and promiſes: My hart ſaid vnto thee, ſeeke ye my face: that is, thou commaundeſt in thy vnſpeakeable goodnes and mercy, that we ſhould craue good things of thee, and thou addeſt moſt large promiſes to ſtir vs vp vnto true prayer. Although therefore great is the imbecilitie, and great is alſo the amaſednes of mans minde, flying from God, yet notwithſtanding being ſtirred vp and prouoked by ſo many precepts & promiſes, let vs correct our doubting, and let vs begin to come vnto God, hauing Chriſt for our guide: and let vs not thinke that Gods promiſes are vaine ſoundes, or pronounced ſpeeches as Epicures do imagine.

For God hath not in vaine manifeſted himſelfe by ſo excellent teſtimonies, not in vaine hath he declared his will: he will haue our darknes and doubtfulneſſe to be by his word amended: for he is a true God, and keepeth his promiſes, as in the 25. Pſalme it is ſaid: All the waies of the Lord are mercie and truth. &c. *verſe 9.*

Verſe. 11. When my Father and my Mother forſake me, the Lord taketh me vp.

This is an amplification borrowed from the vnfaithfulneſſe of friendes, whereof Plato ſpeaketh, ſaying: A friende, & yet an vnconſtant creature by nature. And Sophocles ſaith,

Nullum atrocius vulnus eſt, quam defectio amici. viz.

No

No wound more greeuous, nor more great,
Then when a friend dooth friendſhip breake.

Againſt this great ſorrowe, which the forſaking of moſt nære allied friendes procureth, let vs oppoſe the conſolation, wherewith Dauid ſupporteth himſelfe, ſaying: My father & my Mother haue forſaken me, but the Lorde hath taken mee vp. Let vs know, that obedience and moderation of the mind in ſuffering ſuch calamities, doth pleaſe God: and that in the meane time, the Sonne of God himſelfe, hath care ouer vs, and that he is our faithfull and firme Friende, whoſe beneuolence or great good will, let vs ſtudie by all meanes continually to retaine and keepe. For he both will and can help, when we are not only forſaken of friends, but alſo of all Creatures. As in the 72. Pſalme it is ſaid: He deliuered the poore which had no helper. And in the tenth Pſalme: Vnto thee is the poore man left, thou art the helper of the friendleſſe: that is, of them who being forſaken of ſeconde meanes, do call vpon thee.

Verſe. 12. Teache mee thy way (ô Lorde) and leade mee in the right way, becauſe of myne enemies.

Verſe. 13. Deliuer me not ouer into the will of mine aduerſaries; for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake wrong.

The true Church is aſſaulted with diuers kindes of enemies, as Turkes, Biſhops, Kings, and Princes: the Champions of Biſhops, practiſe and bend their endeuour to deſtroy the Church with ſword and fire: and Munckes, with others which beare ſway, with opinion of learning in Courts, enflame the wrath of theſe.

The Prophet heere, not onely therefore prayeth for gouernment, but alſo for defence of the Church, euen from God himſelfe: which doubtleſſe is neceſſarie in ſo great diuerſitie of daungers.

Verſe. 14. I ſhould vtterly haue fainted, but that I beleeue verily to ſee the goodneſſe of the Lord, in the Lande of the liuing.

As if he ſaide, although I am oppreſſed on euery ſide, as the ſtone or Rocke in the Sea is beaten vppon with ruſhing waues: yet I ſhall bee preſerued in the Lande of the liuing. That is, I ſhall not be oppreſſed of mine enemies in thys life, neyther ſhall I afterwards be ſwallowed vppe into eternall death: but I ſhall worſhip and praiſe GOD amongſt the liuing in this life, and in the life euerlaſting. So ſayth he in the 118. Pſalme: I ſhall not die, but liue, and declare the works of the Lord. *verſe 17.*

Verſe. 15. O tarry thou the Lords leyſure: be ſtrong, and he ſhall comfort thine hart; and put thou thy truſt in the Lord.

That is, call vpon God, craue and looke for hys helpe, and thy fayth or confidence ſhall by little & little wexe ſtrong: let thy hart reſt in hope, and expectation of Gods onely helpe. Touching this rule, there is a notable example ſette forth in the Hiſtory of Ioſeph: for, although he was ſold of his Bretheren, and afterwards caſt into priſon, yet with thys conſolation he ſupported himſelfe, he reſted in the promiſe of God, and beeing ſetled at peace in thys fayth, hee looked for deliuerance: and truly the euent ſheweth it is true that is ſayd in the fourth Pſalme: The Lorde hath choſen to himſelfe the man that is godly. *verſe. 3.* The Lord, not by mans enterpriſes, but by meruailous meanes, deliuereth his, which mans reaſon can in no wiſe prouide for.

Gene. 39. ver. 1. 13. 21

A Pſalme of Dauid, or prayer for deliueraunce.

Ad te Domine clamabo.

The Argument.

THREE kindes of enemies there are, by whō the Church is moſt cruellie aſſaulted: for, firſt Tyrants doe rage with open violence to deſtroy the Church and the Goſpell: next to them, Heretiques and fanaticall perſons in all ages, doe deuiſe diuers corruptions of doctrine, wherewith men beeing bewitched, doe wander in errour from God. Laſt of all, there are Hypocrites mingled in the Church, whom Paule calleth falſe Bretheren.

Theſe Serpents, whom the Church nouriſheth in her boſome, know the ſleights of hurting moſt ſubtilly, for although they openly flatter the Church, and will ſeeme to be defenders of a true opinion, yet priuily, if occaſion be, they can lay a colde pad vnder the matter: that is, they mangle and deface the doctrine rightly expounded, with vnſauerie & vaine cauillations, and doe moſt hatefully agrauate the ſlender faultes of them which teache aright; neither know they how to giue theyr helping hand, to ſuch as humble themſelues, or pardon thoſe that doe fall; but doe all to rende and ſpoyle that ſhyp wherein they are carried, with blinde vaine pleaſures.

Such Aſpes are the more hurtfull, howe much leſſe they can be ſhunned or eſchewed. Touching theſe therefore, doe I vnderſtand this Pſalme intreateth, wherin firſt, a feruent prayer is recited by the Prophet, leaſt euen with the diſſimulation of Hypocries we ſhoulde bee defiled, or be inſnared in theyr

puniſh-

puniſhments. Afterwardes, there is a thankſgiuing added, wherein two moſt excellent vertues, *Truth* and *Righteouſneſſe* doe ſhine: for as *Truth* acknowledgeth from whence a benefite is receiued, ſo *Righteouſnes* bindeth vs, to make due requitall according to our whole abilitie. Wherefore when he ſayth *Bleſſed be the Lord which hath heard the voice of my prayer*, hee witneſſeth himſelfe to be of a true meaning. And where hee addeth, *And in my ſong will I praiſe him*, he promiſeth himſelfe he will be iuſt and vpright in performing mutuall duties, viz. in acknowledging and celebrating the benefits of God. And ſo let *Dauids* deliuerances be read of vs, that wee beeing confirmed with theſe examples of Gods promiſes, we may learne to craue and looke for helpe and defence after like manner, in all calamities and daungers.

The Pſalme, and expoſition *thereof.*

Verſe. 1. Vnto thee will I cry ô Lord my ſtrength, think no ſcorne of me, leaſt if thou make as though thou heareſt not, I become like them that goe downe into the pit.

Verſe. 2. Heare the voice of my humble peticions, when I cry vnto thee: when I hold vp mine hands towardes the mercy ſeate of thy holy Temple.

I Haue oftentimes elſe-where ſaid, that in al our praying, there are fiue things to be conſidered: Firſt, what God is whom we call vpon. Secondly, the commaundement of GOD, which moſt ſeuerely preſcribeth thys worſhyp. Thirdlie,

lie, his promiſe of hearing vs. Fourthly, the thing which we are to craue. Fiftly and finally, our Fayth, belæuing that we are accepted before God, and heard by him.

Theſe fiue ſpeciall points doth Dauid, moſt aptly comprize in the beginning of this Pſalme. For the proper name Iehoua, pointeth as it were the finger vnto the true God, manifeſted to the people of Iſraell, and diſtinguiſhed from the Ethnick Gods. But the commandement and promiſe are ſignified, in the mention of the Oracle, or Mercie-ſeate, whereof it is written in the 25. of *Exodus*, That from thence GOD would ſpeake vnto the people, and there would he heare them calling vpon him. For God wold be called vpon in that place, and vnto thys place he enioyned the people. Thys figure excellently pertaineth vnto Chriſt: for the Church calling vpon GOD, is enioyned to come vnto the Mediator, and is not heard but for his ſake, as it is written. What ſoeuer yee ſhal aske the Father in my Name, he ſhall giue it you. *Iohn. 16. 23.* But Dauids fayth ſhineth in theſe words, [My ſtrength] for no man can without acknowledgement & confidence in Chriſt in hys prayer, call vpon God.

Finally, the thing to be craued, is deſcribed when he ſaith: Leaſt I become like them that goe downe into the pit. And a little after, O plucke me not away, nor deſtroy mee with the vngodlie ones. Therefore notably is it ſaid of one of the auncient Fathers: That Prayer is a moſt hard worke or labour, becauſe not onely the intention is required, but alſo the conſideration of the reuelations and teſtimonies of God, and a diſtinction to be made from the Ethnicks maner of praying, and a thinking vppon the promiſes, and a fayth in the ſame repoſed.

But who can expreſſe the greatnes of this affect? Thinke no ſcorne of me? For as in the ciuill converſation of men, the mouth ſilent, or muſing countenaunce, makes ſeme thewe of diſdainfull meaning: ſo in the ſpirituall conflict, God ſeemeth ſilent, and as it were eſtranged from vs, when hee deferreth our deliueraunce, and ſuffereth vs to be vexed in great cala-

mities. As when Ioſeph was not only ſold of his Bretheren, but alſo caſt into priſon, with daunger of life and good name, what els might he thinke, but that God was deafe and dumbe all that while? But thys ſorowfull or heauie cogitation, is to be vanquiſhed by fayth, as Iob ſayth: Yea though he kyll me, I will yet truſt in him, and hee ſhall be my Sauiour.

Thys victorie giue vs O God, through our Lorde Jeſus Chriſt, and ſtrengthen our infirmitie, which is ſo farre vnable to enter into ſuch conflicts, except it be fully by thee inſtructed, and armed with the fortitude of Fayth.

Verſe. 3. O plucke me not away, neyther deſtroy me with the vngodly & wicked doers, which ſpeake friendlie to theyr Neighbours: but imagine miſchiefe in theyr harts.

Thys is a principall propoſition of thys Pſalme, wherein he beſeecheth God, wyth moſt feruent prayers, and euen with all his hart, that he might not be hurt, eyther with the peſtilencie of hypocriſie, which with a flattering face worke miſchiefe, or be plunged in the puniſhments due to hypocrits.

But I pray you conſider with what colours hee painteth out the moſt miſchieuous beaſts: he calleth thē expreſſly, Vngodly, and wicked ones, becauſe hypocriſie is a ſinne diſagreeing with the firſt Table. For although hypocrites are not defiled with outward Idolatries, yet in theyr hart they are without true feare of God, and without fayth in him, & frame their opinions of Religion, according to the pleaſures of Princes: nert of all, they worke iniquitie, becauſe ſuch as ſmally differ from theyr meanings, and do not applaude, or like of al theyr Paradoxes or ſtrange opinions, they endeuour to deface and oppreſſe by ſlaunder: for they differ not meanely frō others, but manfully performe that which the old ſaying admoniſheth them: *Serpens non fit Draco, niſi multos Serpentes deuoret.*

A Serpent can no Dragon be,
Except he deuoure Serpents many.

But

But although they worke all theſe miſchieſes, yet they will ſpeake of peace vnto theyr Neighbour, that is, with a populer & plauſible ſhewe they ſette forth themſelues & theyr owne doings. For ſo they diſpute, that they are moued with a righteous zeale to defende the glory of God, and do ſeeke and prouide for mans euerlaſting ſaluation.

By thys goodly ſpeech, they gaine themſelues the fauors of the common people and others, who for conſtancie accept of rigor, and in euill begun matters, wilful boldnes, ſeemeth better then repentance. As therefore Dauid prayeth, that he may not be pluckt away, nor deſtroyed with the vngodly ones. So do I with all my hart pray, that God the eternall Father of our Lord Jeſus Chriſt, will neuer ſuffer me to be aſociate or companion of ſuch hypocrites, nor once take his worde of truth from my mouth: but that he woulde direct my ſteps according to hys word, and that he would for euer keepe me in ſimplicitie and righteouſnes, which are enemies vnto hypocriſie.

Verſe. 4. Reward them according to theyr deedes, & according to the wickedneſſe of theyr inuentions.

Verſe. 5. Recompence them after the works of their hands, pay them that they haue deſerued.

Theſe curſings are read in the Pſalmes, not as mens indignations, but as the voice of the holy Ghoſt, giuing iudgement vpon the punishments of hypocrites, which are not conuerted vnto God, neyther obey the commaundement which is deliuered in the Apocalips: Remember from whence thou art fallen, and repent, and doe the firſt workes. *Apoc. 2. verſe. 5.*

For like as other ſinnes are plagued with horrible punishments, ſo no doubt of it, cruell punishments are the companions of hypocriſie, which practiſe to caſt a glimmering miſt before the eyes of God and men, that they ſhoulde not ſee that which they ſee. I would therefore haue all thys ſpeech to be vnderſtoode, with the exception of repentance, whereby the

mittigation of punishments is obtained according to that saying, If your sinnes be red as the scarlet, they shall be white as snow. That is, though you be guiltie and defiled, yet if you returne vnto God, not onely your sinnes shall be forgiuen, but also the punishments shall be taken away, or mittigated. Let not therefore a dissembling hypocriticall defence of sinne, be added to the rest of our flydings, but let both our hart and tongue pronounce the confession of Daniell: Vnto thee ô lord belongeth righteousnesse, but vnto vs shame and confusion:
Dan.9.7.8 we haue sinned, we haue doone wickedly, wee haue departed from thy waies: heere vs for the Lordes sake. Thys is the meane whereby the woundes of the Church may be healed, not to follow our first Parents, who after they? fall, couered they? nakednes with figge leaues.

Verse. 6. For, they regard not in theyr mind, the workes of the Lord, nor the operation of his hands: therefore shall hee breake them downe and not builde them vp.

Hée explaneth the cause & fountaine of hypocrisie, whereof I haue spoken: therefore hypocrites in shew good, in effect worst of all, cease not to heape vppe braules and contentions, because they consider not the works of the Lord, who suffers his seruaunts sometimes for a season to be ouerwhelmed, but not to be vtterly oppressed. And yet at length, after Haman hath published his slaunders and mischieues, there hath beene tranquillitie restored to the Church.

But it pricketh me to stay long vpon the description of thys hypocrisie, then which not any more sorrowfull plague hath burst out of the whirlepoole of hell: therefore now I come vnto the second part of thys Psalme.

Verse. 7. Praysed be the Lorde, for he hath heard the voyce of myne humble peticions.

Verse.

Verſe. 8. The Lord is my ſtrength and my ſheelde, my hart hath truſted in him, & I am helped, therfore my hart daunceth for ioy, and in my ſong will I praiſe him.

Verſe. 9. The Lord is my ſtrength, and he is the wholſome defence of his annointed.

The thankſgiuing towards God is truth, which acknowledgeth, that benefits are receiued of God, and that he is God indeede: that he is omnipotent, preſent with vs, and our helper: and it is a worke of righteouſnes, wherin a man bindeth himſelfe to render acceptable duties towards God. By thys ſlender diſcription may be vnderſtoode, that thankfulnes is a vertue compounded of two ſpeciall vertues, namely Truth, and Righteouſneſſe. Truth acknowledgeth from whence a benefite is receiued. Righteouſneſſe performeth mutuall duties. Dauid therefore is true and iuſt: for hee plainly acknowledgeth, that he is both heard and helped of GOD: and by this profeſſion he witneſſeth, that God is not a vaine Name, that he is not idle, nor bounde to ſecond cauſes, but that hee is indeede effectuall, and helpeth ſuch as call vpon him.

Herewith alſo, Dauid bindeth himſelfe to mutual duties, acceptable vnto God, when he ſayth: And in my ſong will I prayſe him. For I pray you, what is there that we can render vnto God, beſides the ſacrifice of prayſe? Now contrariwiſe, conſider what a monſter an vnthankful perſon is, who is compact and framed of horrible ſinnes, viz. Lying, Vnrighteouſneſſe. When Alexander thought that hee obtained his Kingdome eyther by chaunce or through his owne vertue, and confeſſed not that it was giuen him of God, he is a lyer, and that euen againſt God: afterwards, hee is become vniuſt, not rendering vnto God his bounden dutie, when hee preſcribeth himſelfe to be worſhipped as a God. Seeing then, thankſgiuing is a neceſſary worſhip done to God, and that ingratitude towards GOD, is an horrible offence, let vs be thankfull to God, both for all benefits of the ſoule and bodie, and alſo euen

ſpecially for thys ſame thing, that we are not ſnared with the counſels of hypocrites, nor haue not dealt vniuſtly in the will of the Lorde, but haue kept our fayth, yet indeede not of our owne ſtrength or power, but by the helpe of our Lorde Jeſus Chriſt.

Verſe. 10. O ſaue thy people, and giue thy beſſing vnto thine inheritance: feede them, and ſett them vppe for euer.

That which Cicero ſpake of hys Countrey, in his ſecond Booke *De legibus*, the ſame may much more truely be ſpoken of the Church: *Neceſſe eſt charitate eam præſtare pro qua mori, & cui nos totos dedere, & in qua noſtra omnia ponere & quaſi cõſecrare debemus.* Needfull it is, that our Country excel in loue and good affection, for whom we ought to die: to whom wee haue wholy addicted our ſelues, and in whom we haue repoſed all things, and as it were ought to conſecrate the ſame. It is not therefore our part, neither fitteth it the name of a Chriſtian to doubt, but that, for the vniuerſal Church (whoſe Citizens we deſire to be reputed and named) we muſt pray continually.

Preſerue, gouerne, and defende thy Church O God, againſt the deuils, Tyrants, Heritiques, and the furies of falſe brethren, and they: wicked practiſes: and ſeeing there are in mankind, many which curſe the Church, bleſſe thou Lorde thine inheritance, and after thou haſt reſtrained the practiſes of the Enemies, adorne thou her with thy glorie euerlaſting.

Amen.

A Pſalme of Dauid, exhortatorie to Princes and great perſonages.

Afferte Domino filij Dei.

The Argument.

ALthough I allow not the rule of interpreting, which culleth out the Oracles of God, into diuers meanings: yet certaine Hiſtories are ſo written, that with a ſafe analogie of fayth, they may be expounded alegorically: as the Hiſtorie of *Gedeon* is doubtleſſe a notable figure of the Kingdom of Chriſt. So the leading of the people out of Egipt, is a figure of deliueraunce from the tyrannie of the deuill and death euerlaſting.

Wherefore ſithens this Pſalme dooth celebrate the glorious acts which are ſette foorth, in bringing the people out of Egipt, it ſhall ſtand well with the Reader, eyther to embrace the hyſtoricall meaning, or wiſely and fitly to vſe it as an alegorie touching the kingdome of Chriſt. And if he wil reſt cõtented with the hiſtorie, he may take out of thys Pſalme doctrine moſt neceſſary, as touching the manifeſtation of God: for it is needfull that the true God (whom we doe call vpon) be diſcerned from falſe or counterfet Gods, & be vnderſtoode how he is to be ſought vnto; Namely euen as he hath by aſſured teſtimonies, manifeſted his eſſence & will. Like as therfore the Fathers and Prophets in theyr prayers, ſpeake vnto thys true God, which made himſelfe knowne in promiſes, and in that bringing them out of Egipt, by viſible and not fayling teſtimonies: ſo let our prayers likewiſe behold and ſpeake vn-

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to the ſame God, which brought his people out of Egipt, by publiſhing ſo many teſtimonies, and ſent his Sonne adding like teſtimonies, as in the reſurrection of the dead and others. But if the Reader like better the Alegory, let him apply the Pſalme vnto the gathering of the Church, by the miniſtery of the Goſpell and Sacraments; by which Chriſt ſitting at the right hand of God, alwaies was, is, and ſhall be effectuall, and in the harts of beleeuers illumineth newe light, righteouſnes, and life euerlaſting.

The Pſalme, and expoſition *thereof.*

Verſe. 1. Bring vnto the Lord (ô yee mightie) bring young Rammes vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.

Verſe. 2. Giue the Lorde the honour due vnto hys Name, worſhyppe the Lorde with holy worſhip.

THE Prophet in this place exhorteth all men, that they woulde offer the ſacrifice of praiſe, that is, The fruite of theyr lips confeſſing hys Name, *Heb. 13.* And the glory of GOD is the acknowledgement and celebrating of the righteouſneſſe of God, in accuſing and puniſhing ſinnes, and hys mercy in receiuing ſuch as fall and are conuerted vnto hym. Thys glory doth not the Epicure attribute vnto God, who ſayth moſt ſaucilie, That God is nothing, nor careth not for things pertaining to men.

Saule although hée knew there was a God, and the ſame to puniſh miſchiefes: yet he did not as yet giue vnto GOD perfect glory. But Dauid affirmeth both that there is a God, and

and that he is iuſt, horribly puniſhing miſchiefes, and again, a merciſull GOD, receiuing and ſauing miſerable mankind flæing for mercy vnto the Mediator.

This man giueth vnto God perfect glory, that he is a God, that he is iuſt, that hee puniſheth, that hee is good, merciſull, and a Sauiour, and that he alſo puniſheth, not to deſtroy, but to ſaue: this glory is then only attributed vnto God, whē we haue learned the Goſpell, and by faith do acknowledge the Sonne of GOD.

[Holy worſhip,] hee calleth the High Prieſtes attyre, whereby he vnderſtandeth the righteouſneſſe of fayth, according to that ſaying: That I might be found in him, not hauing mine owne righteouſnes, which is of the Law, but that which is of the fayth of Chriſt, which is of the righteouſneſſe of God by fayth. *Phil. 3. verſe. 9.* Therefore it ſignifieth, that the Sacrifices of the olde Teſtament, are to be aboliſhed, as in the fourth of *Iohn* it is ſayd: True worſhippers ſhall worſhip the Father in Spirit and trueth. *verſe. 23.*

Verſe. 3. It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder.

Verſe. 4. It is the Lord that ruleth the Sea, the voyce of the Lord is mighty in operation, the voyce of the Lorde is a glorious voice.

Verſe. 5. The voice of the Lord, breaketh the Cædar trees, yea the Lord breaketh the Cædars of Libanus.

Verſe. 6. Hee made them alſo to skyp like a Calfe: Libanus alſo and Syrion, like a young Vnicorne.

Verſe. 7. The voyce of the Lord deuideth the flames of fire, the voyce of the Lord ſhaketh the wilderneſſe, yea the Lord ſhaketh the wilderneſſe of Cades.

Verſe. 8. The voyce of the Lord maketh the hyndes to bring foorth young, and diſcouereth the thick buſhes.

The ſumme of theſe verſes, wherein is a moſt excellent deſcription, the fourth Chapter of S. Paules Epiſtle to the

Hebrues reciteth. The word of God (ſaith he) is liuelie and mighty in operation, and ſharper then any two edged ſword, & entreth through, euen to the deuiding a ſunder of the ſoule and the Spirit, and the ioynts and the marrow, and is a diſcerner of the thoughts and the intents of the hart. *verſe. 12.* **For like as in the promulgation of the Lawe, fearefull thunders, and ſhaking aſtoniſhments were in heauen and earth, ſo the publiſhing of repentance, wherewith the holy Ghoſt ſharplie reprehendeth ſinners, is not a vaine voice but effectuall, pearcing into the mindes and harts of mankinde, and illumining the acknowledgement of ſinne, and the wrath of GOD, and ſtirring vp horrible feares. For who trembleth not in al parts at the hearing of thys voice?** For the wrath of God is reuealed from heauen, againſt all impiety & vnrighteouſnes of thē which with-hold the truth in vnrighteouſneſſe. *Rom. 1. ver. 18.* **Againe,** That euery mouth may be ſtopped, and all the world be found guiltie before God; All haue ſinned and haue neede of the glory of God. *Rom. 3. 19.*

Touching the efficacie heereof, there is a notable example propounded in the ſecond Chapter of the Acts: When they heard theſe words, they were ſtricken in theyr harts, and ſaide vnto Peter, and to the reſt of the Apoſtles; Men and bretheren, what ſhall we doe? *verſe. 37.* **And vnto thys place, a grammaticall admonition or notice muſt be added, touching the proper names of** Syria **and** Cades: **for the name of** Libanus **is knowne to all men. But** Moſes **ſheweth in the third of Deuteronomie,** That the hill Hermon, was called Syria of the Sydonians, and of the Amorites, Shenir. *verſe. 9.* **And the booke of** Ioſua **ſetteth thoſe downe, as the lymits and bounds of the** Holy-Land, **viz. From the Eaſt,** Euphrates, **from the Weſt, the Sea** Mediterraneum, **from the North,** Libanus, **and from the South, the Deſert of** Cades.

Verſe. Idem. In hys Temple doth euery man ſpeake of hys honour.

Hether-

Hetherto hath hee described, the feares and tremblings which remaines in mens mindes, hearing the voyce sharplie reprouing sinnes, and shewing the wrath of God. Nowe hee describeth the manner of worshyppe, and the benefits of the new Testament. For when mens harts are astonished with the acknowledgement of Gods wrath, they flee for refuge straight vnto the Mediator, in confidence of the promised mercie: againe, in consolation a newe and eternall righteousnes is begun, and a life honouring God aright. Neither indeede are the efficacies of ỹ words in this verse to be neglected. For where he saith: [All men speake of hys honour,] no doubt hee signifieth, it shall come to passe, that the Church shall bee gathered, not onely from among the Iewes, but also from among the Gentiles. And hys meaning is, they shall speake of his honour, in that a man may discerne the Religion of the newe Testament, from Leuiticall ceremonies. For the Leuits were killers of beastes in theyr sacrifices: but true worshippers shall worshyp the Father in spirit and truth, and offer the Calues of theyr lyps, confessing the name of the Lord, that is, Prayer, thanksgiuing, and confession.

Verse. 9. The Lorde sitteth aboue the water flood: and the Lord remaineth a King for euer.

The Histories of the Deluge, and of bringing the people out of Egypt, are notable figures of Baptisme: for as Noahs Gene. 9.
familie was preserued, when all the wicked ones were destroied: so they which are ingrafted in Christ by Baptisme, are deliuered from eternall death, and are endued with righteousnes and life euerlasting. Moreouer, like as Pharao was Exod. 14. 23.
ouerthrowne in the Red Sea, when the Congregation of the people of Israel was meruailously preserued: so in Baptisme our sinnes are buried, and we together with Christ, do rise againe, that we may walke in newnesse of life.

Of thys Allegory we haue plentifull Authors and witnesses, as S. Paule, in the *1. Cor. 10.* and S. Peter, in his first Epistle

piſtle and third Chapter. Therefore doth Chriſt raigne by the preaching of the Goſpell, and by Baptiſme, gathering his Church, vpon whom he beſtoweth eternall benefits. viz. wiſdome, righteouſneſſe, and neuer ending life.

For whereas both the King and Kingdome, beare themſelues correlatiuely, (as Logitians vſe to ſpeake,) it muſt needes be, that of an eternall King, the kingdome muſt be alſo eternall: but touching the Kingdome of Chriſt, elſewhere is oftentimes ſpoken.

Verſe. 10. The Lord ſhall giue ſtrength vnto his people, the Lord ſhall giue his people the bleſſing of peace.

[Strength] ſignifieth the gyft of the holy Ghoſt, which is the Spirit, not of fearefulneſſe, but of ſtrength and loue: for when thys helpeth vs, when wee will we are able to doe acceptable things vnto GOD, and wholeſome things for our ſelues, and his Church. As touching this vertue or ſtrength, diuine and heauenly it is ſayd in the 24. of S. Luke. But tarrie you in the Cittie of Ieruſalem, vntill you be indued wyth ſtrength from aboue. *verſe. 49.* And in the firſt of the Acts: Receiue ye the power of the holy Ghoſt.

The [Bleſſing,] comprehendeth all benefits neceſſaries for the bodie & the ſoule. Let vs therefore render thanks vnto the Sonne of God, the King and High Prieſt of his Church, that he giueth vs his Goſpell and his holie Spyrite, which helpeth our infirmitie, and giueth vs other benefits, neceſſary vnto the ſoule and body: and let vs declare our thankfulneſſe towards him, not onely in words, but alſo in godly duties.

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A Pſalme or Song of the dedication of the houſe of Dauid.*

1.Sam.7.2. Deut.20,5

Exaltabo te Domine.

The Argument.

I Haue before, now and then ſaide, that there are two kindes of trials or vexations of the Church: for ſome doe cruelly afflict the body, and ſpoyle vs of the benefits neceſſary for the body: theſe are ſickneſſes, pouertie, baniſhments, dangers of life, and loſſe of wife and children. Theſe inconueniences, although they are not ſlender, yet are they more eaſily borne, whē in our harts doe ſhine, the acknowledgement of the mercie, benefits, and preſence of God, healing & embracing vs for his Sonnes ſake. *Laurence* indeede was conſumed vppon the hote burning coles, and *Stephen* was ſtoned to death, but eyther of them was merrie in the midſt of death, becauſe they perceiued in theyr hart, a ioyfulnes, riſen of the acknowledgement of the preſence and mercy of God.

There are alſo other tryals or troubles, much more ſorrowfull and bitter, which pearce into the very ſoule and ſpirit; namely, when with beholding the preſence and goodneſſe of God, for a certaine ſeaſon we feele no priuate thing, but the ſorrowes of death, and the dangers of hell: and do feare that we are for euer caſt away amongſt the deuils: theſe deiections or downe-caſtings of vs, can not be deſcribed with words, but the examples ſhewe after a ſort, this degree of tryals or troubles.

Iob without any deformitie, patiently ſuffered the loſſe of his children and ſubſtaunce, and pronounced thys ſpeech full

of godlineſſe: *The Lord gaue, and the Lorde hath taken awaie: bleſſed be the Name of the Lorde. Iob. 1. 21.* But this ſo greate a perſonage, being burthened with the weight of ſpirituall tentations, fretted & fumed againſt God, crying out: *Let the day perish wherein I was borne. &c. Chap. 2. verſe. 3.* So *Ieremie* betweene feares and tremblings, ſayd: *Curſed be the day wherein I was borne. Chap, 20, verſe, 14.* For how much the ſtrength of the mind is, greater then that of the body, ſo much more greeuous are thoſe troubles which we conceiue in our mind, then they which are borne in our body.

But, to what end doe I ſay ſo much, touching the degrees of temptations or troubles? Surely to thys ende, that thou maiſt vnderſtand what obiects *Dauid* beholdeth in his thankſgiuing. For firſt he rendereth thankes to God for defence againſt *Saule* and his other enemies, who had conſpired hys preſent death: thys part of the Pſalme doth he amplifie with moſt ſweete compariſon of his afflictions and deliuerances.

After that, he celebrateth Gods goodneſſe, mortifying & quickning, bringing downe to hell, and rayſing vp frō thence. That is, ſtriking mankinde with feares, which are the feelings of Gods wrath, and againe, comforting vs that we ſhoulde not fayle or quayle, and ſo be ouercome of our cruell enemie.

But of thys meaning, we will ſay more as we doe expounde other things.

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The Pſalme, and expoſition *thereof.*

Verſe. 1. I will magnifie thee ô Lord, for thou haſt ſette me vp: and not made my foes to tryumph ouer me.

Verſe. 2. O Lord my God, I cryed vnto thee, and thou haſt healed me.

Verſe. 3. Thou Lord haſt brought my ſoule out of hell, thou haſt kept my life from them that goe downe to the pitte.

Whereas it had béene enough to ſay, I render thanks vnto thee, becauſe thou haſt deliuered mee, with howe many wordes doth Dauid adorne thys propoſition: for firſt hee vſeth the word, which properly ſignifieth a drawing out of the pit or pole. As therefore Ioſeph and Ieremie, beeing drawne out of pits, are deliuered from death, ſo the Prophet héere affirmeth, that he was drawne out of the perril of death, not by mans helpe, but with the right hand of the moſt High. After that alſo, he addeth thys circumſtance, that his peruerſe and euill reioycing enemies, had no matter wherein they ſhold or might beſtow their moſt poyſonfull byting gyrds and taunts againſt him. Thirdly, he compareth his deliuerance vnto the healing of woundes: for as Iob in his fift Chap. moſt ſwetly ſayth: God woundeth and healeth, he ſtriketh, & his hande maketh whole. Laſtly, he ſayth, That hee was rayſed from death to life, and as it were recouered out of hell, when Saule and his other enemies fell headlong into preſent and eternall miſeries. So in like manner, all and euery one of vs heere in Germanie, may celebrate in word and wryting, the benefits

Gene. 37. 20 and 39. 13 Iere. 38. 13

benefits of God, and may ſay vnfeindly with Ieremie, chap. 3. It is the mercies of the Lord that we are not conſumed, becauſe his compaſſions fayle not *verſe*, 22. For had not the ſhadowe of the Lords hande ſhielded vs, (wretched and weake ſoules) we had euen now lately beene deſtroyed of the Turks and other enemies: but God, who is not delighted with our deſtruction, hath mercifully mittigated theſe punishments, and hath kept vs as it were the apple of hys eye.

Verſe. 4. Sing prayſes vnto the Lord, (ô ye Saints of his) and giue thanks vnto him for a remembraunce of his holineſſe.

Hée applyeth his example vnto the vniuerſall Church, to the ende others alſo might learne, (beeing partly confirmed by promiſes, and partly by examples,) to craue deliueraunce of God, and beeing preſerued, to celebrate the goodnes of God. For God is no accepter of perſons, but receiueth and ſaueth all them, that flée for mercy vnto the Mediator: as in the 10. to the Romans it is written. God is rich towards al them that call vpon him. And Ioel in his ſecond Chapter, ſayth: Euerie one that calleth vpon the Name of the Lord, ſhall be ſaued.

Theſe promiſes (which haue in them great ſweetnes and excellencie,) let vs apply vnto our vſe, in the daily daungers of our life, and let vs knowe, that God is indeede iuſt & righteous, and that there is no reſpect of perſons with God.

Verſe. 5. For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

I would to God our mindes in miſeries coulde rightly be perſwaded, that God puniſheth not to deſtroy, but to ſaue vs, and to reſtore vs vnto life and ioyfulnes. For our mindes beeing confirmed with this vndoubted purpoſe of God, ſhoulde paſſing well beare all the burdens layde vpon vs by God: but

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experience ſheweth how hard a thing it is, firmely to retaine thys purpoſe of minde in our calamities. For where the ſcripture nameth a ſhort time of tribulation, that ſeemeth vnto vs a ſpace of many ages. Let vs therefore diſcerne Philoſophicall perſwaſion from fayth, and let vs preferre the worde of GOD, before the actions of our ſences or vnderſtandings.

In Philoſophy, a man beléeueth water is warme when he hath dipped his finger, and experience hath taught that it is warme: but in embracing the word of God, there is wrought a contrarie thing: Perſwaſion, that is, Fayth, goeth before conſolation. As Ieremie, though he ſaw his Countrey ruinating, or neere her deſtruction, yet he knew that Gods Church was not forſaken, and hee being confirmed with this knowledge, patiently beareth the preſent miſeries: for hee vnderſtandeth they? cauſes, and that there ſhould be an end of them, and he knewe that the Church ſhoulde for all thys be reſtored and gathered againe. Therefore let Pſalmes of like meaning be adioyned vnto this place, which doo make declaration of the ſhortneſſe of afflictions, and of they? ioyfull concluſion or ending.

Eſay in his 54. Chapter ſayth: For a little while haue I forſaken thee, but with my great cõpaſſions I wil gather thee: for a moment in mine anger, I hid my face from thee for a lytle ſeaſon: but with euerlaſting mercy I haue had compaſſion of thee. *verſe, 7. 8.* And in the 16. of Iohn, the Sonne of God ſayth: You ſhall ſorrow, but your ſorrow ſhall be turned into ioy. *verſe, 20.* And your ioy ſhall no man take from you. *ver. 22.* And the Apoſtle S. Paule ſayth: The afflictions of thys preſent time, are not woorthy of the glory which ſhall be ſhewed vnto vs. *Rom. 8. 18.* And in the ſecond Epiſtle to the Corinthians, he ſayth: Our light affliction, which is but for a moment, cauſeth vnto vs a farre more excellent, and an eternall weight of glory. *Chap. 4, verſe, 17.*

Wherefore with a good courage let vs ſuffer momentanie inconueniences, for while we looke about vs (as they ſay) and doo heere buſie our ſelues, loe immortalitie ſhall approche.

Verſe. 6. And in my proſperitie, I ſayd, I ſhall neuer be remooued: thou Lord of thy goodneſſe haſt made my hill ſo ſtrong.

Verſe. 7. Thou didſt turne thy face from me, & I was troubled.

The meaning of theſe verſes is moſt ſimple, which D. Luther now and then, in expounding the Booke of Geneſis reciteth: We were all wont in time of victory & tryumph of the Spirit againſt the fleſh, to be ſtrong and couragious: but whē incredulitie aſſayled our harts, by & by we wexe faint-harted. Ieremie feeling the conſolation and victory of fayth, fayth thus in hys twentie Chapter. The Lorde is with me like a mightie Gyant, therefore my perſecutors ſhall be ouerthrowne, and ſhall not preuaile, but ſhall be greatly confounded. &c. *ver. 11.* But the ſame man within a while after, with moſt ſorrowful complaints, deſcribeth the debaſed eſtate of his minde. *Idem.* How is it that I came forth of the wombe? To ſee labour and ſorrow, that my daies might be cōſumed with ſhame? Wherefore, not in vaine, nor vnaduiſedly doth he pray in the ſeuenteene Chapter, ſaying: Be not terrible vnto me, thou art mine hope in the day of aduerſitie. *verſe 17.*

So all and euery ſuch of vs, as are repleniſhed with ſpyrituall ioy, let vs couragiouſly abide the aſſault of ſathan, and the worlde, and let vs not wey all the inuentions or practiſes of our enemies, no not the value of a trifle. But when we are plunged into ſorrowfulneſſe, by the ſufferaunce of God, and feele not the Spirit of fortitude in vs, then indeede are wee by nature fearefull, and wee are amaſed euen as much wyth the ſounde of a leafe falling from the Tree, as if all the world cruſhed together, ſhould ſuddainly oppreſſe vs.

I my ſelfe knowe a certaine Paſtor of the Church, who when he had with a mighty courage, endured very many, and moſt great calamities, and was well addreſſed and armed againſt the threatnings of Tyrants, euen at the laſt point as it were,

were, (being caſt downe from the ſtep of fayth,) he begun to be ſo toſſed with ſorrowfull ſadnes, that hee was not very far from vtter deſperation.

But, goe to, let vs not alwaies ſpeake of ſpirituall combats and conflicts: which of vs all is endued with ſo great ſtrength of Fayth, that he is not ſometime troubled in mind, how to liue, and to obtaine other neceſſary benefits for his bodie? Seeing therefore it is a hard and difficult thing, to keepe ſuch a courſe, as our ſhyppe may eſcape both the Rockes, viz. Pryde and Deſperation, let vs daily pray with the Apoſtles, Lord increaſe our fayth. *Luke 17. verſe 5.* For true it is, that the Church ſingeth of the Spirit of Fortitude, Loue, and Chaſtiſement:

Sine tuo Numine, nihil eſt in homine, nihil eſt innoxium.
Without thy grace (ô God) in man,
Nought well he doth, nor well he can.

Thys good Spirit helping vs, we are able euen from on high, to deſpiſe death and all daungers: but when the ſame Spirit doth not imprint and fire in vs his power or vertue, we then lie ouerthrowne, and yeelde the victorie to the verie ſhadowes of our enemies.

Verſe. 8. Then cryed I vnto thee (ô Lord) and gat mee vnto my Lord right humbly.
Verſe. 9. What profit is there in my bloode, when I goe downe into the pit?
Verſe. 10. Shall the duſt giue thanks vnto thee: or ſhal it declare thy truth?
Verſe. 11. Heare ô Lord, and haue mercy vpon me: Lorde be thou my helper.

S. Auguſtine ſayth notably in a certaine place: Whether ſhall I flee? from God angry, vnto God mercifull For there is nothing more wholeſome, then to returne vnto him when he ſtriketh vs, and of him to craue remedies for our ſorrowes. Like as Iob in hys thirteenth Chapter ſayth: Yea though he

ſhould kill me, yet will I truſt in him, and he ſhall be my Sauiour. Thys example let vs followe in great violence of tempeſts, and in the concourſe of calamities, and let vs not ſeeke inordinate remedies, but let vs flée vnto the fountaine of the lyuing water, that is, vnto GOD: which when ſo we ſhal do, wee ſhall aſſuredly proue the helpe and preſence of God, and finde the reſtitution of eternall lyfe.

But while we are praying vnto God, there are both other cauſes to be proponed, and alſo euen ſpecially this final cauſe.

Tu mihi præſidium, tua me protectio ſeruet,
Vt tibi ſeruatus carmina grata canam.

Thou art my ſafegarde, thy defence keepe mee,
That beeing ſafe, I may ſing thanks to thee.

Thou art not delighted with our deſtruction, therfore preſerue me together with thy Church, that I may in thys life, and in all eternity magnifie thée: but as touching thys cauſe of deliueraunce, I haue elſewhere oftentimes ſpoken.

Verſe. 12. Thou haſt turned my heauineſſe vnto ioy: thou haſt put off my Sackcloth, and girded mee wyth gladneſſe.

Hée affirmeth plainely, that prayer is not a vaine noyſe, but obtaineth of GOD a ioyfull end of miſeries: Thou haſt turned (ſaith he) my heauineſſe vnto ioy, ſuch as Boyes and Gyrles in a calmetime of the Common-weale were wont to ſport themſelues withall, and my mourning weede beeing cut in peeces, thou haſt adorned me with a wedding garment: ſo no doubt of it, as I may ſo ſay with Tobie, God will reſtore to euery one (which call vpon him in confidence of the Mediator) after heauines, gladneſſe.

Verſe. 13. Therefore ſhal euery good man ſing of thy praiſe without ceaſing: ô my God, I will giue thanks vnto thee for euer.

Euen

Euen as in hys prayer, he made mention of the final cauſe, [Therefore deliuer me, that I may prayſe thee,] ſo now after hys deliueraunce, he is not a diſſembler, or vniuſt, but with an excellent fayth, performeth hys promiſes: and hee dooth not onely for a ſmall time declare the goodnes of GOD, but with euerlaſting prayſes magnifieth God. The ſame muſt al we do: neyther muſt we after benefits receiued, nouriſh in vs Epicuriall cogitations, as thus: perhaps thou haſt deliueraunce by good hap, or by humane induſtries. This horrible vnthankfulnes, let vs (as they ſay) with Dares and ſayles, that is, by all poſſible meanes, auoide and eſchew: and let vs moſt firmely beleeue, that through Gods alone helpe, the danger is driuen away.

To him that excelleth. * 1.Sam.23,14 Pſalm.71,1.

A Pſalme of Dauids deliuerance.

In te Domine ſperaui.

The Argument.

THE ſentence of *Plato* in his Epitaph is praiſed, which *Cicero* expreſſeth in theſe words: *Nam cui vero ex ſeipſo apta ſunt omnia, quæ ad beate viuendum ferunt, nec ſuſpenſa aliorum aut bono caſu, aut contrario pendere ex alterius euentis et errare coguntur, huic optime viuendi ratio comparata eſt.* viz: For vnto what man all things are of hys owne induſtrie at his vſe, which ſerue to a bleſſed life, & (not ſuſpended, eyther with the good or ſiniſter fortune of others,) are not compelled to depende of another mans haps, & ſo to fayle, this man hath gotten a rule

of the beſt kinde of life. Thys ſentence dooth the thirtie one Pſalme notably interprete, diſcerning a true hope from a carnall hope. For as *Plato* warneth vs, that all our hope or confidences, ſhould not depende vpon the benefits of fortune, or of humane friendſhips, the ſame doth this Pſalme allowe. But wheras it bringeth vs to the conſideration of our own vertues, that part of *Platoes* ſentence, doth this Pſalme reiect & refuſe: for we muſt be brought to the conſideration of Gods goodnes, ſeeing many things happen vnto man, when mans vertue with out Gods helpe, vtterly fayleth. Therefore it commaundeth, that God be of vs acknowledged and called vpon, and it promiſeth helpe: but the whole Pſalme ſhall be more excellent in vſe, if the figure of ſome godly Paſtor or Teacher, baniſhed for the confeſſion of hys fayth, be heere repreſented.

For like as Chriſt in the time of his paſſion, was not onely cruelly handled of his enemies, but alſo forſaken of his friends, falling from him for very feare: ſo godly exiled perſons, doe feele both the crueltie of enemies, and vnfaithfulnes of theyr owne friendes, for it is moſt truly written by *Tyrteus* the Muſitian.

Curat nemo vagos, et ladere nemo veretur:
Non Exul curæ ducitur eſſe Deo.

No man cares for the wandring wight,
To hurt him, none dooth feare.
Men thinke that God forgetteth quite,
Poore Exiles liuing heere.

What then ſhall the godly man doe in ſuch a caſe? whether ſhall hee flee for ſuccour? Hee ſhall haue in minde and mouth, the promiſes and conſolations of thys Pſalme. *The Lord preſerueth them that are faithful.* Againe: *In thee O Lorde haue I put my truſt, let me neuer be put to confuſion. verſe, 1.* That this is no vaine Rethorick, we ſhall well prooue, if in vnfained ſorrow, (which the crueltie of enemies cauſeth vs, and the forſaking of friends,) we ſhall call vpon God.

Thys our age ſeeth the examples of good men, who being driuen from theyr abyding places, for the conſtancie of theyr confeſſion,

confeſſion, are meruailouſly defended and preſerued of God. Wherefore truſting in the helpe of God, let vs not caſt awaie our confeſſion of the true doctrine, but let vs preach the ſame conſtantlie for the glorie of God, and for the ſaluation of our ſoules: and let vs commende vnto God, all the euents of our buſineſſes: who ſuffereth vs not to be aſhamed, but in hys righteouſneſſe will deliuer all them that call vpon him.

The Pſalme, and expoſition *thereof.*

Verſe. 1. In thee ô Lorde haue I put my truſt, let me neuer be put to confuſion: deliuer mee in thy righteouſneſſe.

THere is a notable Emphaſis in the particles, [In thy righteouſneſſe,] as if he ſayd, many truſt in theyr money, ſome mighty perſons in the fauour of Friendes, and ſome in theyr wiſedome and righteouſnes. But I truſt not in viſible things, (the which nothing is more vncertaine, nor any thing more fading,) but all hope of welfare I do repoſe in God: and I craue that I may be hearde, not for my righteouſnes, which is eyther none at all, or indeede ſtained, but for the righteouſnes of God himſelfe, made knowne in the Law, of the which the Law and the Prophets doe beare witnes. And it is the righteouſnes of God, which the Goſpell hath made knowne, and Fayth apprehendeth free remiſſion of ſinnes, and the acceptation vnto life euerlaſting. Thys hope is not confounded, but ſurely obtaineth deliuerance, according to the purpoſe of God. But ſome man wold obiect. I ſee not how Iohn Baptiſt, Paule, Stephen, and Laurence,

rence, were at all deliuered, which were moſt cruelly ſlaine of Tyrants. The aunſwer is not difficult to ſuch as vnderſtand the doctrine of the Church, concerning the cauſes of calamities: for although they were put to death for their confeſſion, yet they felt ioy in their harts, which is the ouercommer of death, and their death is glorious in the ſight of the Lord, not onely becauſe it ſetteth forth & adorneth the glory of God, but alſo becauſe it ſhal haue a glorious end in the life euerlaſting, where God ſhal fully and whoile deliuer his Elect from ſinne and death, and ſhall be all in all.

Let therefore the obiects be diſcerned, concerning which, Hope is exerciſed: for although eternall life, is aſſuredlie for the Sonne of Gods ſake to be looked, yet notwithſtanding, there are other deliuerances, according to the purpoſe of God, in this life to be looked for. Let vs alſo haue alwaies in our ſight, the moſt graue and moſt godly ſentence, which Iob in hys thirteenth Chapter reciteth. Yea though he ſhoulde kyll me, yet will I truſt in him, and he ſhall be my Sauiour. Theſe cannot be vnderſtoode of men, liuing in idlenes & pleaſures, but in vnfained ſorrowe, when we are aſſaulted as the ſtone with the Sea wawes, euery where beaten vpon. *Hic animis opus eſt, opus eſt hic pectore firmo, vincente omnia ſpectra, quæ in oculos incurrentes fidem langue-facient.* viz.

Heere courage needfull is, and conſtant hart likewiſe,
All Goblins ruſhing in our ſight,
Our fayth vnfeeble for to conquer quite.

Verſe. 2. Bow downe thine eare to me: make haſte to deliuer mee.

Verſe. 3. And be thou my ſtrong Rocke, and the houſe of defence, that thou maiſt ſaue me.

The Poet ſayth: *Dole tantum, ſponte diſertus eris.*
Onely ſorrowfull if thou be,
Thou art diſtreſſed willingly.

For the Prophet heere is not ſatisfied with the worde [Deliuer,] but enlargeth his Prayer with moe wordes.

As

As if hee ſayd, gyue not eare vnto my Prayers, as though thou wert in hande with an other matter: doe not deferre thy helpe, but with great liſtening, know my cauſe, and hauing euen at the firſt oppreſſed, and ſuffering not my deſerts, deliuer thou me: be vnto me a well defenced forte, whereunto I may ſafely flee for ſuccour, and wherin I may ſafely hyde me.

Verſe. 4. For thou art my ſtrong Rocke, & my Caſtle: bee thou alſo my guide, & leade me for thy Names ſake.

The rule of hys prayer, is borrowed out of the firſt precept, I am the Lord thy God. *Exod. 20.* As if the Prophet here ſayd: ſeeing thou haſt made thy ſelfe knowne vnto vs of thy great goodnes, and haſt giuen vs thy word, and wilt not that the ſame ſhall be extinguiſhed, preſerue and defende vs: that ſome Congregation of GOD may alwaies remaine vppon earth: that there may be both Teachers and learners, leaſt doctrine be extinguiſhed, leaſt learning do perriſh. For ſo oft as mencion is made of Gods Name, let vs comprehende the cauſes impulſiue and finall. [For thy Names ſake,] that is, for thy promiſe, wherein thou affirmeſt, that thou wilt helpe them that call vpon thee, and for thy glories ſake.

For the acceptable glory of God, is ſpred abroade of the godly ones, who after theyr deliuerances, are true & iuſt, as I haue elſe where oftentimes ſaid: alſo the blaſphemous clamors of the enemies are refuted, when examples are proponed, which doe ſhew that God hath care of the poore and needie Congregation truſting in the Name of the Lord.

Verſe. 5. Drawe me out of the nette that they haue priuilie layd for me, for thou art my ſtrength.

Hée craueth to be defended, not onely againſt manifeſt violence, but alſo againſt vngodly fraude of the enemies of the Goſpell: for there is no man ſo wiſe, which without the ſafegard of the Sonne of God, can eſchew all the ſnares and deceipts,

ceppts which are layde by the enemies of the true doctrine: for they know how to colour ſmoothe and faire cauſes wyth vnuſt dealings, and with ſoft ſpæch how to diſſemble. Therefore there is no watchfull warineſſe equall vnto the moſt craftie practiſes of the enemies, but it hath neede of the Sonne of GOD, to ſafegard and preſerue the ſame.

Verſe. 6. Into thy handes I commende my Spirit: for thou haſt redeemed mee, ô Lord thou God of truth.

A concluſion full of Fayth, as if he ſayd. I dow well conſider, that I am not ſufficiently furniſhed and armed, againſt the violence and craft of the enemies. Therefore being deſtitute of mans counſaile and helpe, I flée to thee for refuge, and yeeld my ſelfe wholly vnto thee: in thy hand I repoſe all that I haue: for I know, that thou wilt keepe thy purpoſe with a firme fayth, ſéeing alſo thou haſt oftentimes before deliuered me. For fayth béeing confirmed with remembrance of former deliueraunces, beleeueth that God is not onely rich in thoſe things promiſed, but beleeueth alſo, that he moſt aboundantly performeth the ſame hee hath promiſed, and conceiueth a moſt aſſured hope of his deliuerances in time to come. But, ſéeing the Sonne of God, rehearſed this verſe a little before the ſeperation of the ſoule from the body, who doubteth the ſame forme of wordes is to be vſed, not onely in other dangers of life, but alſo in the midſt of death.

For then muſt we cry out with Stephen, Lorde Ieſus receiue my Spirit. *Acts.7. verſe.59.* For Chriſt our Lorde, not onely will, but alſo can, with a mighty hand plucke and deliuer our ſoule, ſlitting out of thys frayle manſion, and ſet the ſame free from the deadly aſſault of the deuils themſelues, ſéeing hee is both the Creator and Redeemer of our ſoules, according to that ſaying: I giue them eternall life, and no man ſhall take them out of mine handes, becauſe I and the Father am one. *Iohn, 10. verſe, 28.* Into thys hande therefore excelling in fayth and power, let vs deliuer our ſelues wholy without doubt-

doubting: which when wee ſhall do, the thing it ſelfe ſhall ſhewe, they are not vaine delectations, which are ſaid in this verſe. Thou haſt redeemed mee, ô Lord God of truth.

Verſe. 7. I haue hated them that tolde of ſuperſticious vanities: and my truſt hath beene in the Lord.

He amplifieth the propoſition of ỳ Pſalme, by compariſon of contraries, that is, of a True hope and Carnall hope: for like as a true hope is not cõfounded, becauſe it dependeth of God, ſo all other hopes are fruſtrate which depende vpon a rotten threade, for ſo humane helps ſeeme woorthily to be called, for their incertainty and vnconſtancie: but if any man do iudge theſe to be vaine delectations, let him heare the complaints of wiſemen, confirming the purpoſe which I haue ſette downe.

Cicero in his ninth Booke of Epiſtles, concerning Pompeyes defences, writeth thus: Thou knoweſt well, that Cnaius Pompeyus, was neither ſafe in the glorie of hys fame, nor of his acts, nor with the ſutes and ſeruices of Kings and kingdoms, which he was oftentimes wont to boaſt of. &c. Cicero plainely affirmeth, that Pompey was neyther with his owne poſſeſſions nor hys friends helps, ſafely enough preſerued againſt the aſſault of fortune: for, what ſo is ſayde of the likeneſſe or forme, the ſame euen in like manner may be ſayd of the whole nature or kinde of any thing: for al humane helps hold by a ſlender thred, and things which haue beene of force, ſuddainly fall to decay. We ſhall therefore remember, that againſt confidence in humane helps, there are many ſentences deliuered vs from God, as in the 146. Pſalme. Truſt not in Princes, nor in the Sonnes of men, in whom there is no helpe. *verſe.* 2. And in that of Ieremie. *Chap.* 17. Curſed is euerie one which putteth his truſt in man.

Verſe. 8. I will be glad and reioyce in thy mercie, for thou haſt conſidered my trouble, & haſt known my ſoule in aduerſities.

Verſe. 9. Thou haſt not ſhut me vp into the hande of the enemie, but haſt ſette my feete in a large roome.

The effects of a true hope are heere deſcribed wyth great excellencie of wordes. Pompey beeing ouercome of Cæſar, was ouerwhelmed into Epicuriall opinions, diſputing as it were, that God cared not for mens matters. But Dauid beeing baniſhed from hys kingdome, beleeued, that God both regarded and helped him: wyth thys fayth when he is ſupported, there followeth a conſolation and a feeling of gladneſſe. For he was
2.Sa.15.14 not ſhutte vp in the hands of hys Sonne Abſalon, (like as is.
2.Reg.25.7, Zedechias in his fleeing away, was brought backe againe, and at the Conquerours commaundement, had his eyes put out,) but he was reſtored into his kingdome.

Therefore it is farre better to truſt in God, then in humane helps: for God conſidereth both the painefull trauaile, and the ſorrow of the godly ones, as it is written in the tenth Pſalme, and knoweth the way of the iuſt, that is, he not onely alloweth, but alſo helpeth them. And as furthermore S. Peter ſayth: The Lorde knoweth howe to deliuer his out of trouble or tentation. *2. Peter. 2. verſe. 9.*

Verſe. 10. Haue mercy vpon me ô Lorde, for I am in trouble, and mine eye is conſumed for very heauineſſe: yea my ſoule and my body.

Verſe. 11. For my lyfe is wexen olde with heauineſſe: and my yeeres with mourning.

Verſe. 12. My ſtrength fayleth me, becauſe of mine iniquitie, and my bones are conſumed.

Albeit the name of tribulation doth comprehend all theſe wordes, which in effect may happen vnto a miſerable man. Yet is it leſſe to ſay the whole then all: & to effect leſſe, perteth as it were this breefe meſſenger. Wherefore, he layeth open all things that are included in one word, to the end he may ſhew

hys

his miſeries vnto God. For, as the onely daughter poureth out into her Fathers boſome her cares and griefes, and orderly rehearſeth euery euill affected part: ſo Dauid, and all the godly ones, do open themſelues wholy vnto God, and make manifeſt particularly, the greefe or ſorrowe of euery member vnto him.

But ſome man will heere obiect, what needeth all this recitall: ſeeing God of himſelfe knoweth all thinges, and that God is not honoured with the tragedies of Captiues? thereto I aunſwer: Wee haue not to deale with God abſolutelie, like as he is in his Maieſtie, but with God by relation, which hath ſo made himſelfe knowne vnto vs, that he is more moued with the feeling of our calamities, then any father is moued ſeeing the great calamitie of his moſt deerely beloued Daughter.

Therefore when we are in praying, we ſpeake familiarly with GOD, and in the ſame matter, wee imitate the example of God himſelfe, who doth ſweetly frame and aply hys worde vnto our weake capacitie. We knowe, that vnto vs a childe is borne, and vnto vs a Sonne is giuen. In the confidence of thys childe and Sonne, do we come vnto God, and vtter our wordes with a certaine freedome, as in the thirde to the *Epheſians* it is written: By whom we haue boldneſſe and enterance, with confidence by fayth in him. *verſe, 12.* And as in the fourteene Chap. to the Hebrues, Hauing ſuch an High Prieſt, let vs goe boldly vnto the throne of grace. *ver. 16.* But let the little clauſe be wel marked: as if he ſaid, my ſtrength, by reaſon of mine iniquitie, is weakened, becauſe he reciteth the firſt and ſpeciall cauſe of all calamities. For, therefore are we burdened with ſo many and ſo great calamities, becauſe we all liue ill, and euery one of vs do offend, and finally, wee beare about with vs, ſinne enlarged in vs. As therefore, The Spirit liueth for righteouſneſſe ſake: ſo the body is mortified by reaſon of ſinne. *Romans. 8. verſe, 10.* But of thys in other places.

Verſe. 13. I became a reproofe among all mine enemies but ſpecially among my Neighbours, and they of mine acquaintance are afraide of me: and they that dyd ſee me without, conueied themſelues from me.

Verſe. 14. I am cleane forgotten as a dead man out of mind, I am become like a broken veſſell.

Verſe. 15. For I haue hearde the blaſphemie of the multitude, and feare is on euery ſide, while they conſpyre together againſt me, and take theyr counſaile to take away my life.

Hée deſcribeth with notable wordes, the image of a godlie exiled perſon, and there needes no long interpretation in theſe complaints, becauſe they are vnderſtood with their examples conſidered, eſpecially, in aſmuch as we our ſelues do ſuffer the like things. For GOD will haue vs, that in ſuch calamities, both euen when wee are aſſaulted of our enemies, and alſo when we are forſaken of our friendes, we ſhould verie neere reſemble the image of hys Sonne, as it is written in the 8. to the *Romans*. He will alſo haue vs to lay away from vs, the cõfidence in humane helps, and to craue helpe and deliuerance from him, as in another Pſalme it is ſayd: My Father & my Mother forſooke me, but the Lord taketh me vppe. *Pſalm. 27. verſe. 12.*

Verſe. 16. But my hope hath beene in thee ô Lorde, I haue ſaid, thou art my God.

Verſe. 17. My time is in thy hande, deliuer mee from the hand of mine enemies, and from them that perſecute mee.

Verſe. 18. Shew thy ſeruaunt the light of thy countenaunce, and ſaue me for thy mercies ſake.

Verſe. 19. Let mee not be confounded ô Lorde, for I haue called vpon thee.

Hée

Hée repeteth the principall propoſition, as it was wont to be done in all writings, as if he ſayd: neyther am I ſo ouercome with the forſaking of my friendes, neyther am I ſo broken with mine enemies furies, as to caſt away hope of ſaluation: but when there remained no good aduertiſement in mee, I turned mine eyes to thee, and with vndoubting faith, I ſayd, Thou art my God. O bleſſed are they, who in great violence of aduerſities, and concourſe of calamities, doo flee vnto God. O wretched are they which fall downe vnder ſorrow, as Saule and many others flee from God. Furthermore let the little clauſe be marked of vs, viz. My time is in thyne hands. For God giueth euery Paſtor or Teacher, his raſe of life, and in meane time preſerueth his body in healthy. hee gyueth him ſafe dwelling, good pollicie, a place for teaching and lyuing, to preſerue the ſhyppe wherin Paule iourned ſo long, till he ſafely ariue into his wiſhed Hauen. *Acts, 27, verſe, 44.*

Hetherto appertaineth that ſaying of Chriſt, Suffer theſe to depart away. As if he had ſaide, although it be a thing certaine, and deliberated vppon by you, not onely to ſeeke the death of the Teacher and Maiſter, but alſo of his Schollers and Diſciples, yet, I appoynt how farre you ſhall rage, and doe fortifie ſufficiently enough my Miniſters againſt your crueltie. For if all the Apoſtles had beene at one inſtant put to death, who ſhould haue borne about, and ſpread abroad the Goſpell in the world?

Let vs therefore hold ſtill thys conſolation, the Teachers of the doctrine cannot be at any time oppreſſed, before they ſhall haue ended their courſe. Paule was often nerer death, then when he was beheaded by Nero: but becauſe the laſt end of Paule life, was limitted in the handes of God, it was not yet fully finiſhed, but by a wonderfull meanes was he ſaued and defended.

Idem. 19. Let the vngodly be put to confuſion, and be put to ſilence in the graue.

Verſe.

Verſe. 20. Let the lying lyps be put to ſilence, which cruellie, diſdainefully, and deſpitefully ſpeake againſt the righteous.

The Hiſtories of all ages do notably declare theſe threatnings, *2. Mac. 15.* Nicanor when he had proudly threatned the deſtruction of the Temple of Jeruſalem, being ſlaine in the battell, ſuffered condigne death, for hys cruel, proude, and reprochfull ſpeech againſt the Church and Miniſtery of Gods word. *verſe. 5. & 28.* So Arbogaſtus that Tyrant when hee had threatned, he wold change the Churches into Stables for Horſes, being ouercome of Theodoſius the Empereur in a great battell, ſlew himſelfe as Saule did. *1. Sam. 31.* I omit the Hiſtories of Herod, Iulian, and others, which had the lyke endes, when God exerciſed vpon them his wrath or iuſtice diſtributiue.

Verſe. 21. O howe plentifull is thy goodneſſe, which thou haſt layd vp for them that feare thee: and that thou haſt prepared for them that put theyr truſt in thee, euen before the Sonnes of men.

Verſe. 22. Thou ſhalt hyde thē priuily by thyne owne preſence from the prouoking of all men: thou ſhalt keepe them ſecretly in thy Tabernacle frō the ſtrife of tongues.

Verſe. 23. Thankes be to the Lord, for he hath ſhewed me meruailous great kindneſſe in a ſtrong Cittie.

Auguſtine ſayth notably in a certaine place: Let others meruaile at Gods power, whoſe ſteps ſhine in the moſt beautifull Theatre of the world: I will meruaile at Gods goodnes and mercy, promiſed for Chriſt his ſake. Euen ſo Dauid, as it were one amaſed with meruailing, at the mercifull louing kindneſſe of GOD, cryeth out, How great is thy goodnes? which is not onely ſecretly hidde, as in a Treaſurie, but alſo openeth

openeth and ſpreadeth it ſelfe abroade: For in the gouernment and defence, not onely of the vniuerſall Church, but of all the godly ones alſo, this is manifeſtly ſeene: thys goodnes is to be magnified and prayſed, with great thankfulneſſe, like as Dauid magnifieth the ſame, ſaying: Thankes be to the Lord, for he hath ſhewed me meruailous great kindneſſe in a ſtrong Cittie.

Verſe. 24. And when I made haſt I ſayde, I am caſt out of the ſight of thine eyes.
Verſe. 25. Neuertheleſſe, thou heardeſt the voice of my prayer, when I cryed vnto thee.

There can be no greater wounde made in mankinde by the deuill, then the tryall of abiection: they which feele thys wounde, do vnfainedly cry out with Dauid and Ionas, I am caſt out of the ſight of thine eyes. But againſt thys byting we muſt oppoſe prayer, and vnſpeakeable ſighings, like as Ionas in hys ſeconde Chapter ſayth: When my ſoule was vexed in mee, I thought vppon the Lorde, that my prayer might come vnto thee, euen to thy holy Temple. And that thys remedie or Medicine is moſt effectual working of all others, this Pſalme witneſſeth, which ſayth in thys laſt verſe, Thou heardeſt the voyce of my prayer, when I cryed vnto thee.

So often therefore, as God ſuffereth vs not to be plunged into thys moſt ſorowfull tentation, let vs followe the examples of Dauid and of Ionas, and other the holy ones, which were not tongue-tyed, but with vnſpeakeable ſighing called vpon God, & haue had ſufficient proofe of Gods deliuerance. For thys tentation differeth from deſperation, becauſe deſperate perſons bring forth no prayers nor prayſes, but are angry with God, and do flee from God: but they which ſtrygue with tentation of abiection, do as yet retaine ſtill ſome ſparke of fayth, and ſighing of prayer, and at length, by the helpe of our Lord Ieſus Chriſt, doth ouercome the deuill.

Verſe. 26. O loue the Lord all yee his Saints, for the Lorde preſerueth the faythfull, and plentiouſly rewardeth he the proude doer.

Verſe. 27. Be ſtrong, and he ſhall ſtabliſh your hart: all ye that put your truſt in the Lord.

Thys is a comfort or conſolation and an application of the example to the vniuerſall Church: as if he ſaid, euen as I am heard of God, ſo ſhall you be heard alſo: therefore be ſtrong, do not become faint-harted, do not caſt away your confeſſion of the true doctrine, comfort and confirme your minds, in hoping & expecting for Gods alone helpe. And there is a moſt ſweete promiſe added: The Lorde ſhall ſtabliſh your hart, all ye that put your truſt in him: that is, all yee which are true and conſtant, which embrace the truth of God, and teach true doctrines without hypocriſie.

But contrariwiſe, God ſhall deſtroy the proude perſons, which moſt impudently, and moſt proudly contemne GOD, truſting in humane power, for that pryde is puniſhed of God, ſo often affirmeth the word of God, namely in the 16. Chapter of S. Luke, What ſoeuer is glorious in the world, is abhominable before God. *verſe. 15.* And as Saint Peter in hys fift Chapter, ſayth: God reſiſteth the proude, but giueth grace to the humble. *verſe. 5.*

A Pſalme of Dauid, to giue *inſtruction.*

Beati Quorum.

Of the Tytle.

THE title admoniſheth the Reader of the Authour, and of this kinde of doctrine, which this Teacher profeſſeth: For GOD will haue no Bookes publiſhed in the Church, without aſſured Authors. But therefore hee calleth ſome Prophets, and ſome Apoſtles, & adorneth thē with teſtimonies, to the end we may know from whence, and by whom the doctrine is accepted: therefore it is needfull that Titles be ſette before the Bookes. And what manner of perſonage *Dauid* was, and with what Spirite hee writ the Pſalmes, the very laſt words which *Dauid* the Sonne of *Iſai* ſpake, doe witneſſe, viz. *Euen the man who was ſette vp on high, the anoynted of the God of Iacob, and the ſweete ſinger of Iſraell ſayth: The Spirit of the Lord ſpake by mee, and his worde was in my tongue. 2. Sam. 23. verſe, 1, 2.* Let vs therefore reade thys Pſalme, and the reſt which *Dauid* hath made, euen as the Oracles of the holy Ghoſt, and let vs not be otherwiſe affected in reading the Pſalmes, then as if we ſhould heare the voyce of God ſounding from heauen.

Hetherto I haue ſpoken of the Authour, in truth more breefely then the greatnes of the matter requireth. But there were not many moe words to be vſed, ſithence in other places often, the prayſe of the Pſalmes is ſette downe. Now muſt we ſpeake of the kinde of doctrine which is manifeſted in thys Pſalme, that we may hold ſtill the Argument of the Pſalme

it ſelfe: but the worde of the miniſtery of the Goſpell is one, and the ſame euerlaſting, euen from the firſt preaching after *Adams* fall: namely, the preaching of repentance, reprooving ſinne, and from thenceforth followed the promiſe of forgiueneſſe of ſinnes, and of reconciliation. Wherefore in this Pſal. which by right, and worthily is called *Maſcil*, that is, *The proper Wiſedom of the Church*, (not knowne vnto Philoſophers nor Phariſeis,) there are ſpeciall places contained, as the accuſing of ſinne, and the conſolation which affirmeth, that the ſinnes of them which repent, are forgiuen, and that the Church ſhal yet remaine, yea, euen amongſt the downefalles of kingdoms. And although the ſelfe ſame goodneſſe, or excellencie of the things which are expounded in thys Pſalme, may ſufficientlie ſtirre vp the godly ones, vnto the perpetuall meditation of this writing: yet notwithſtanding, by the ſame alſo may be eſteemed, howe much commendation is to be attributed or giuen vnto this Pſalme, ſo as *Paule* an Orator more rightly then *Pericles*, thundering and lightning in the midſt of his auditorie, vſed the teſtimonie of thys Pſalme in a moſt weighty cauſe.

For when in his fourth Chapter to the Romans, he helde a ſharpe and ſeuere diſputation, touching the righteouſneſſe of faith imputatiue, he vſed two teſtimonies to confirme his, yea the opinion of the whole Church of God. Whereof the firſt is out of the Hiſtory of *Abraham*, which *Moſes* writ lightſomlie: and the other is repeated out of the thirty-two Pſalme. *Paule* lacked not for witneſſes, the conſciences of all the Propheticall companie, like as *Peter* ſayth: *Vnto this man doe all the Prophets beare witneſſe, &c. Acts. 10.* But with a ſinguler aduiſement, he alledgeth two witneſſes, whoſe dignitie & excellencie is great, namely *Moſes* and *Dauid*.

For as the ſhyning Sunne, is the Captaine of the heauenly company, ſo is *Moſes* the Moderator of all the other Prophets. For the other Prophets holde that for ratified, which they ſee determined of this Graund Maiſter. But *Dauid* is the naturall or lawfull Diſciple of *Moſes*, & (amongſt the Prophets which follow *Moſes*,) ſhyneth as it were *Heſperus* or the morning ſtar amongſt

amongſt the glimmering Night ſtars. And although all thys mans wrytings are ful of teſtimonies (touching the free remiſſion of ſinnes,) which are beſtowed vpon the faithfull ones, for Chriſtes ſake the Mediator: yet notwithſtanding, ſeeing *Paule* out of thys Pſalme, taketh his proofe of a cauſe, the greateſt and largeſt of all others, there is no doubt, but the thirtie-two Pſalme, in all the multitude & ſcope of the Pſalmes, glittereth like a notable precious ſtone of rare vertue. But let this ſuffiſe to haue beene breefely before admoniſhed, touching the Argument and dignitie, wherewith thys Pſalme excelleth many others.

The diſpoſition of the *Pſalme*.

Verſe. 1. Bleſſed is he whoſe vnrighteouſneſſe is forgiuen, and whoſe ſinne is couered.

Verſe. 2. Bleſſed is the man, vnto whom the Lord imputeth no ſinne: and in whoſe Spirit there is no guile.

THE firſt place of thys Pſalme, is a notable and excellent teſtimonie of the manner of iuſtification. For it teacheth how we may obtaine forgiuenelle of ſinnes, namelie, by the mercie of GOD, not imputing, but couering our filthineſſe and wretchednelle for the Mediators ſake. He plainely affirmeth, They are bleſſed, that is, iuſt, and the heyres of life euerlaſting, whoſe ſinnes by the great mercy of God are forgiuen, couered, and not imputed vnto them. Thys teſtimonie is ſo euident, firme, and perſpicuous, that it cannot be weakened by any cauillation: nor

moued out of place. Thys testimonie, as the Rocke immoouable in the Sea, resisteth all stormes and tempests, accordyng to thys verse.

VT Pelagi rupes magno veniente fragore,
Quæ sese multis circum latrantibus undis
Mole tenet, scopuli nequicquam, et spumea circum
Saxa fremunt, laterique illisa refunditur alga.

AS Rocke, or huge Sea banck, (which sowsing tide,
With roring waues rush on) doth firme abide:
Nor Rock nor soming stones doe fret or fume:
But flagge or Reede ytost to th shoare, consume.

The second place, is an applying of the determinate purpose vnto the ground of the matter, that is, a framing of the example vnto the rule: for Dauid by hys example, teacheth the whole Church of a thing, the greatest of all others, namely, of accusing and confessing of sinne in great feares, and of conuersion vnto God, which is wrought by the confidence in the promised mercy for the Mediators sake.

I sayth he, went about with many sleights of secrete dealings, to couer, and as it were with certaine sayles, to ouerspreade my sinne: but whilst I am ashamed to confesse my sinnes, I fel into so great feares and downefals, rising by feeling Gods wrath, that I am almost at deathes dore. Therefore loking circumspectly about all my busines, I had nought els remaining, but one most safe receipt from feares, that I might acknowledge and confesse my fault, and crane pardon with confidence, not of clemencie to be despayred, but assuredly promised for the Mediators sake. Therefore the rest of the holy ones, looking well vppon myne examples, may learne likewise to confesse they? sinne, and flee vnto the mercie of GOD, and there to rest, as in a most safe hauen of harbour. Thys is the manner whereby we obtaine remission of sinnes. Thys is the way, either calle by? hard, to come

vnto iuſtification. By thys way it is nedefull that wee goe. And if any man will ſeeke for other way, let him call vppon Fortune, as it was wont to be ſaid.

The thirde place is a conſolation, the greateſt of all, and moſt cheefely neceſſary, which affirmeth, that the Church ſhal remaine, yea euen amongſt the ſtormes & tempeſts of kingdomes: ſurely at thys day all men haue neede of this conſolation, ſeeing not onely the Turkiſh Armie, but alſo inteſtine and inward warres yet in Germanie, ſticking by the rybbes, are within our beholding.

The fourth place is, a moſt ſweete promiſe of Gods gouernment, which in ſo great infirmitie of our nature, amongſt ſo many ſnares of the deuill, and finally in ſo great a heape of buſines and dangers, we cannot want at all.

The fift place is, a preaching of repentance, which witneſſeth, that God not onely reprehendeth ſinne by preaching the Law and the Goſpell, but alſo compaſſeth vs about with tokens of our guiltineſſe, namely, horrible calamities, publique and priuate, which are the puniſhments for ſinne, and the admoniſhments vnto repentance.

But leaſt the godly ones ſhoulde be vtterly cruſhed, and weakened with violence of tempeſts, and concourſe of calamities, he sheweth the very ende, and as it were the Port of reſt and tranquillitie, and diſcerneth the godly ones from the vngodly ones. Although (ſayth he) puniſhments fall vpon the vngodly, yet notwithſtanding, the godly ones ſhall bee preſerued by meruailous meanes, or ſurely ſhall be ſupported with a more inwarde conſolation. For the Lorde knoweth a thouſand waies, howe to deliuer his ſeruaunts out of theyr miſeries and tentations. This is the ſumme of thys Pſalme, to the daily reading whereof, both the copiouſneſſe, and ſweetneſſe of the matters therein contained, and alſo the very troubleſome eſtate of our daies doe exhort vs: wherin ſurely, both the doctrine and the conſolation ſette downe by Dauid, is neceſſary vnto all the godly ones.

Of

Of the firſt place.

FOrasmuch as Grammer is the foundation of all true interpretation, firſt of all let vs ſee, what is the native ſignification of the words which David vſeth, ſpeaking in the Hebrue tongue. Naſa with He in the ende, or Naſa with Aleph, ſignifieth to take and lift away, which therefore is vſually ſayde: Bleſſed are they whoſe iniquities are forgiuen, that ſoundeth in the Hebrue tongue thus: Bleſſed is hee who is lightened of hys iniquitie. And S. Iohn the Euangeliſt ſeemeth to follow thys figure, when he ſaith: S. Iohn Baptiſt called Chriſt the Lambe of God, which taketh awaie the ſinnes of the world. *1. Iohn. 36.* Namely, that a man may vnderſtand, ſinne is an intollerable burden, and plunging vs downe euen to the very bottom of hell. Of which burden yet notwithſtanding we are ſo deliuered, that the Sonne of God taketh it vpon himſelfe, and lightneth or eaſeth vs thereof.

I will adioyne hereunto, the words of the reuerend D. Martin Luther, in hys expoſition vpon the fourth Chapter of Geneſis. If you apply the word *Naſa* vnto the corporal thing, it ſignifieth to take vnto you, or to lift vp on high, as in the 6. Chapter of *Eſay* it is ſayd. I ſaw the Lord ſitting vpon an high throne, and lifted vp. *verſe, 1.* But thys is in a far other manner, then that in thys 32. Pſalme. [Bleſſed is the man whoſe ſinnes are taken away,] and yet notwithſtanding both one. The Grammarian vnderſtandeth that in Eſay, he vnderſtandeth not thys, becauſe hee knoweth not the matter. For it is one thing, To ſitte vppon an high throne, and another thing, To take away ſinne: that is, to forgiue, take away, or do away: but ſpecially it is elegant and fine, that, (by the worde Lightening,) hee compareth ſinne to a great burden, vnder which,

which, Caine lyeth oppressed, so that hee cannot take breath, except it be removed from him. But the Epistle vnto the Hebrues, declareth the manner whereby we are lightened, and eased of thys burden, where he sayth: By fayth Abel offered a better sacrifice. *Chap. 11, verse, 4.*

Chaschab. Touching thys word, excellently well saith the man of God, D. Martin Luther, expounding the 15. Chapter of Genesis. I doe not greatly gaine-say, whether you take, that, to [repute,] or to [consider of,] for the matter commeth all to one effect. For when the Maiestie of God thinketh vpon me, that I am iust, that my sinnes are forgiuen mee, that I am free from euerlasting death, & I with thanksgiuing in faith do apprehend this cogitation of God touching me, I am then iust, not by my works, but by fayth, whereby I hold fast Gods thinking vpon me: for the cogitation of God, is infallible veritie. Therefore when I wyth a firme fayth, take hold of thys cogitation, I am not iust with a wandering and doubtfull opinion.

For Fayth is a firme and certaine, eyther cogitation or confidence in God, that he is mercifull for Christes sake, that for Christes sake, he thinketh for our behoofe vppon the considerations of peace, and not of affliction or wrath. For these are Relatiues. The cogitation of God or his promise, and the fayth whereby I hold fast the promise of God. Therefore S. Paule hath rightly rendered the word Chaschab, by the worde λογίζεσθαι to repute or esteeme of, which also alludeth vnto cogitation, as the worde of [reputing.] For if thou beleeuest God promising, GOD reputeth thee for iust: but hetherto indeede serue these. Nowe let vs speake of the sentence Negatiue and Affirmatiue.

Blessed are they] that is, the iust before GOD, and the heyres of euerlasting life, not they which performe discipline without faith, which is wretched, and vncleane hypocrisie, not vnlike to figge leaues, wherewith our first Parents couered their nakednesse after they fell: neyther they which extol themselues by reason of the prerogatiues of Circumcision, or

S. of

of Sacrifices. But they (who casting away and vtterly refusing all confidence in their workes and merits) do flee vnto the mercy of God, for hys Sonnes sake the promised Mediator, and do beleue that their sinnes are freely forgiuen them, and that whether they be faultes done and past, or present blemishes, the same are couered, and not imputed vnto them. For although God requireth our vertues, and will not haue vs cherrish our selues in the lustes of the flesh, but earnestlie commaundeth vs, that we should not onely bridle them, but vtterly mortifie them: yet notwithstanding, they can nothing auaile vs in the iudgement of God, for they are polluted, and all to defiled with concupiscence.

Except therefore God do turne away his eyes from our sinnes, yea also euen from our righteousnes and vertues, and repute vs iust for hys Sonnes sake, whom fayth taketh holde vpon: all is lost on our sides: the onely mercy, or the onelie reputation of God, saueth vs. Here therefore is our doctrine grounded, that we are made iust before G D, onely by the mercy of G D, forgiuing and couering, and not imputing sinnes.

Out of thys Fountaine hath Paule drawne hys disputations to the Romans and Galathians, wherein hee attributeth righteousnesse vnto fayth, and not vnto workes, or to the Law. But in thys place, a plausible and populer cauillation is to be refuted, which bringeth vnto the proper and natiue meaning of thys Psalme, as it were a certaine darke night. For our aduersaries do say, Why doe not you vnto thys Psalme cited by Paule, adioyne other Psalmes in like manner, expressing of workes? As the man is blessed which considereth of the poore and needy. &c. *Psal. 41.* If by the figure Synecdochen (say they) sayings of workes and fayth might be ioyned together, there would be seene a very fitte interpretation, and the controuersie should be taken away. I aunswer. Alwaies in sayings touching works, first it is needefull that the doctrine of reconciliation should be comprehended. Because although Dauid doth well in making battels, yet the worke is not

pleasing

pleaſing to God, neyther doth he call vpon God for helpe, except he firſt craue and beleeue to haue his ſinnes forgiuen, for he hath alwaies ſinnes in thys life: but when by faith hee receiueth forgiueneſſe of hys ſinnes, it is needfull that this faith ſticke to the promiſe of the Mediator, and not to his owne workes. Thys ſentence therefore remaineth firme, that reconciliation ought to goe before, and that thys is by fayth doone freely: ſo thys ſaying firſt ſhineth forth, [Bleſſed are they whoſe iniquities are forgiuen,] beyonde all other ſpeeches, which afterwards doe make mention of workes. And ſeeing reconciliation is made by fayth freely, the Synecdoche muſt be ſhut out and ſhunned, which confuſeth the doctrine of Reconciliation and of Workes, and imagineth that reconciliation is made by meanes of our workes.

For, let the weightineſſe of the wordes be marked in the Pſalme: firſt he nameth Forgiueneſſe, which is Reconciliation, whereby God ceaſeth to be angry with man, and wil not caſt him away into eternall punishments, but receiueth him into fauour, loueth him, and will gouerne and ſaue him: and both hys actuall ſins paſt are forgiuen him, and alſo the great infirmitie which as yet remaineth, yea in the very regenerate perſons in thys life. Which thing indeede is more notablie ſignified in the words following. Bleſſed are they whoſe ſins are couered, which may be vnderſtoode, both of actuall, and ſinnes remaining in mankinde, like as elſewhere it is ſayde, *Pſalm, 130.* If thou Lord wilt be extreame, to marke what is doone amiſſe, who ſhall abide it? *verſe. 3.* If GOD ſhoulde poure out all his wrath againſt our ſinnes, no man ſhould be able to endure the greatneſſe of hys punishments: Like as Saule, Iudas, Dathan and Abiron, were ouer-whelmed wyth ſodaine terrors.

But of the holy ones it is often ſayd, as in Eſay the fourth Chapter: I haue couered thee with a ſhadow in the day. *verſe 6.* That ſhadow is our Mediator, the Sonne of GOD, for whoſe ſake, both our actuall ſinnes are forgiuen, our punishments are mittigated, and our preſent & manifold infirmitie,

(though it be a ſinne ſtriuing with the Law of God) yet is couered, that is forgiuen for the Mediators ſake, making interceſſion for vs.

Thys greatneſſe of the mercy of God, muſt be acknowledged, that we may giue thanks vnto GOD, and our prayers be the leſſe hindered: for our owne diſtruſt alwaies murmureth, crying out againſt vs, Why dooſt thou pray, ſeeing thou art vnmuſt, and vnworthy? But againſt thys diſtruſt, let the greatneſſe of Gods mercy be thought vpon, who wil heare vs, and receiue vs, though we be vncleane, becauſe hee couereth with a ſhadow, our ſinnes, and our vncleanenſſe, like as it is ſayd in the eyght to the Romans: There is now no condemnation vnto thē which are in Chriſt Ieſus. *ver. 1.* Thirdly it is ſayd: Bleſſed is the man vnto whom God imputeth no ſinne: as if he ſaid. Truely euery man hath ſinne in his corrupt nature, like as S. Iohn ſayth *1. Iohn. 1.* If we ſay we haue no ſinne, wee are lyars, *verſe. 8.* There reſteth in the regenerate, a great doubting of God, ſome lewde ſecuritie, or diſtruſt, confidence in humane helps, and many wandering flames of luſtes.

Becauſe of theſe miſchiefes, God may iuſtly condemne vs, and puniſh vs with horrible plagues. But hee imputeth not our ſinnes to vs, that is, he is not angry with vs, as wyth guiltie perſons: and thys mercy he will haue to be ſo aſſured vnto vs, as Eſay ſayth: The Mountaines ſhall remooue, and the Hylles ſhall fall downe, but my mercy ſhall not depart from thee, neyther ſhall the couenaunt of my peace fall away, ſayth the Lord that hath compaſſion on thee. *Chap. 54. ver. 10.* That is to ſay: although all that is in the worlde, ſhoulde vterly perriſh, yet know thou, that this my promiſe touching the Mediator, ſhall remaine firme and ſtabliſhed: and therefore do thou by fayth embrace the ſame, and with thys conſolation ſupport thy ſelfe: yea though many offences, and many confuſions of humane things, with diuers temptations, oppugne and aſſault thy fayth.

Neyther

Neyther is there any guile in hys Spirite.

That is, where the acknowledgement and confeſſion of ſinne is, where acknowledgment of the mercy of GOD, and promiſed free reconciliation is, holding faſt by fayth, the forgiueneſſe of ſinne, in ſuch a hart there is no hypocriſie, diſſembling ſinne, or arrogating righteouſnes vnto it ſelfe. For the firſt place, or principall propoſition, containeth two partes, namely, that all men are vnder ſinne, alſo a promiſe, that God will forgiue ſinne. For if we be iuſt, not for our worthineſſe or merits, but by God not imputing ſinne, and by him forgiuing ſinne, it ought to be a thing moſt euident, that all men haue ſinne, and that God is able to impute ſinne vnto al men: therefore the ſumme of the firſt place of this Pſalme is, we are ſo reputed iuſt, when wee acknowledge and confeſſe our ſelues to haue ſinne, and do beleeue that our ſinnes are forgiuen vs by Gods mercy for Chriſtes ſake.

This ſentence do not onely the ſayings of the Scripture confirme, but alſo the confeſſions of the godly Fathers: for ſo S. Ierome, in his Dialogue againſt Pelagius the Heretique, ſayth: Then are wee iuſt, when wee confeſſe our ſelues to be ſinners, and that our righteouſneſſe commeth not of our own deſert, but of the mercie of God. And S. Auguſtine (whom Proſperus citeth) ſayth: Our righteouſnes, although it bee true, for the true end of good, whereunto it is referred, yet ſuch it is in thys life, that it rather is apparant in remiſſion of our ſinnes, then in the perfection of our vertues.

The ſecond place.

THe ſecond place is Dauids confeſſion, ſhewing an example of the propoſed ſpeech. Thys confeſſion is amplified with a diſcription of horrible feares and humblings, touching

which, Ezechias the King ſayd: Like a Lyon hath he broken all my bones.

Verſe. 3. For while I helde my tongue, my bones conſumed away through my daily complaining.

Like as Minos the Iudge remoued the pitcher, ſo God by laying punyſhments vpon vs, namely with the feeling of his wrath, eryeſſeth vnto vs the confeſſion of ſinne. And confeſſion is to acknowledge ſinne, and to craue and beleeue to haue forgiueneſſe thereof. Contrariwiſe, to be ſilent, is to feele ſin, and not to craue or beleeue frée remiſſion of ſinne, but to remaine in doubting and in feares, or to ſeeke for conſolation by our workes: lyke as ſome by Monckeries, & others by workes do ſeeke it.

Where he addeth, My bones were conſumed, he meaneth, his bones (the feeling of ſinne, which the Lawe of God worketh in our harts or mindes) to be conſumed away. For by thys feeling of Gods wrath againſt ſinne, the courage and ſtrength of the body is quailed, and wonderfully afflicted, as in ſuddaine dangers of death, and in other great ſorrowes we ſee by experience. Touching thys breaking or conſuming of bones, reade Doctor Luthers expoſition vpon the 51. Pſal.

Verſe. 4. For thy hande is heauie vppon me day and night.

Hée expoundeth the cauſe from which theſe feares and humblings vnſpeakeable do riſe: for ỹ hand of God is mightie vnto both, eyther to humble or to exalte, according to that ſaying of Peter. Humble your ſelues vnder the mightie hand of God, that he may exalt you in time conuenient. *1. Pet. 5. 6.* Great is the ſorrowes which the bodies, (eyther ſlaine wyth ſworde, or torne in peeces with beaſtes) do feele: but nothing are the moſt cruell tormentings of the bodie, if they be compared with true feares, and ſorrowes of the minde, which ryſe by feeling the wrath of God, and which are elſewhere often

deſcribed

deſcribed in the Pſalmes. For how much more the force of the minde excelleth that of the body, ſo much more greeuous are thoſe things felt in the minde, then in the body.

Idem, And my moyſture is like the drought in Summer.

Like as before he compared hys vnſpeakeable ſighes and grones vnto the roaring of Lyons, which when all wilde Beaſtes do heare, they tremble with feare: ſo nowe with a moſt pleaſant figure, hee deſcribeth the faintneſſe or languiſhing of hys hart: for as in the Sommer ſeaſon all things are parched, and the fruitie places are dryed vp with heate, ſo the word Laſchad, that is, the radicall humor by feeling the wrath of God, is withered and ſcorched. For the hart in great ſadneſſe is dryed vp and ſcorched, as the Marques Caſſimiros his hart (being taken out of his bodie when he was deade,) men ſay it was like vnto a dry Peare.

Neyther indeede can I deliuer you a more notable deſcription of ſadnes, then that which is extant in the writings of Phiſicke: ſadnes therefore is a motion of the hart, wherewith the hart beeing ſtriken with ſome contrary miſliking, is conſtrained, preſſed, trembleth, and languiſheth with a ſharpe feeling of ſorrowe: and except the ſadnes surceaſe, at length the hart being dryed vp, vtterly perriſheth. Thys veration or torment is ordained for vs, that both the feare of future euill might reſtraine vs, and ſadneſſe for the euill paſt ſhoulde be a reuenger, and the puniſhment for offences, and the witneſſe of Gods iudgement.

Verſe. 5. I will knowledge my ſinne vnto thee, and I wyll not hyde mine vnrighteouſnes.

Verſe. 6. I ſayd I will confeſſe my ſinnes vnto the Lord, and ſo thou forgaueſt the wickedneſſe of my ſinne.

After a large and lightſome deſcription of hys feares, nowe followeth a repetition, and declaration of the principall propoſition,

position: so man obtayneth remission of sinne, when he confesseth his sinne, and craueth frée remission for the promise of Gods sake. Thys is a sweete and firme consolation, truely beginning in our hart life euerlasting: which affirmeth that we haue forgiuenesse assuredly, yea though wee bring no merits with vs, but thys same very groning acknowledging sinne, and crauing forgiuenesse of sinne.

For saying thys Psalme perspicuously, treateth of the frée forgiuenesse of sinnes allwaies, let vs beare about with vs in our minde and hart, thys doctrine and consolation, and let vs exercise the same in daily prayer and repentance: which whē wee shall doo, the proper and native meaning of the Psalme, shall be more excellent in vs.

Verse. 7. For thys, shall euery one that is godly make hys prayer vnto thee, in a time when thou mayst be founde.

Hée transferreth or applieth the example of the manner of iustification, that is, of the confession of sinne, and the forgiuenesse thereof, vnto the vniuersall Church, as if he sayd: [although the holy ones acknowledge themselues to haue sinnes in them, and doo craue and beleeue they are forgiuen them,] you see then, that the doctrine of repentance and of forgiuenes are ioyned together: he promiseth not forgiuenes vnto secure persons, and such as doo not sorrow for their sinnes, but vnto them in whose harts are remaining feares and consolations. And although Hypocrites doo sharply contend, that the regenerate persons, doo satisfie the Lawe, and be iust by fulfilling the Lawe: yet notwithstanding, all the godly ones confesse, that they still carry about with them many and great euils, and doo with continuall teares bewaile them: namely, doubtings, distrust, securitie, and many flames of vicious lusts, which hypocrites doo dissemble with all. But the holy ones doo acknowledge that they haue sinnes in them, and doo craue forgiuenesse of them, and rest applauding in the doctrine of thys

Psalme:

Pſalme: they know they are ſo iuſt, becauſe their ſinne is couered, and not imputed vnto them.

Hetherunto appertaineth the memorable ſaying of S. Auguſtine in his booke of Eccleſiaſticall opinions, Chapter 37. The holie ones, (ſayth he) doe earneſtly, and in their owne perſon pray: forgiue vs our ſinnes; Let him be accurſed that thinkes or deemes the contrary, and giueth vnto the holy ones, an imagination fained in this behalfe.

Of the third place.

Idem. But in the great water floodes they ſhal not come nigh him.

Verſe. 8. Thou art a place to hide mee in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe mee about with Songes of deliuerance.

There are many notable lights of words in theſe verſes, which we ought not at a blush to looke vpon, but with eyes full bent to conſider of. The word Sether is a Den in which any thing is hidden: ſo Eſay writeth in his fourth Chapter. For vpon all the glory ſhall be a defence, and a couering ſhall be for a ſhadow in the day for the heate, and a place of refuge, & a couert for the ſtorme, and for the rayne. *verſe. 5. 6.* And in the 91. Pſalme, Dauid ſayth: Who ſo dwelleth vnder the defence of the moſt High, ſhall abide vnder the ſhadowe of the Almightie. *verſe. 1.* But it ſhould be too too long, to proſecute all the examples of this ſignification. Like as therefore Abdias hid the Prophets, leaſt that they ſhould haue bin ſlaine of wicked Ieſabell, ſo God by wonderfull meanes protecteth his Church, and all the godly ones, againſt the furies of the deuill and his inſtruments. The word Pallet, ſignifieth to bee eſcaped out of the enemies handes, as in Geneſis, 14. it is 1.Reg. 18. 4

said: And there came one which had escaped. *ver.* 13. Doctor Luther addeth hereupon. The word Happalit, is to be noted in this place, which signifieth Taken away, and as wee were wont to say, the residue of any hauock or desolation: and it is the proper naming of the holy ones. For God suffereth these so to be plunged in daungers, that they seeme to be bewailed, and yet at ỳ length they are deliuered by meruailous meanes. So, when all the whole world shall be condemned, we which confesse Christ, and trust in his death, shall be preserued as the Remnaunts.

Heere also the Reader is to be admonished, of the most pleasant figure, wherin the holy Ghost, as an excellent Painter describeth the furie of the deuill and the world. For hee cõpareth the enemies which addresse and put in practise all the indeuour of their kingdome vnto our destruction, like ouerflowing waters rushing vpon the Lande, both with great violence, and with great assault: not to that ende onely to shew what the aduersaries do thinke, but also to admonish vs, that in men there is not so great strength and courage, that we are able to endure their deadly ouercharging vs: namely, that in such daungers, we may not onely forgette humane defences, which seeme able to be opposed, but also that we may altogether despayre of them, and onely leane vnto him, who in this case is called a Hyding place.

Thus farre haue I spoken of the Grammaticall exposition, which notwithstanding can neuer be conceiued enough: nowe it followeth, that I speake a fewe wordes touching the matters themselues, for the order and lengthening of the Psalme.

S. Paule, in the 8. to the Romans, comprizeth the whole order whereby God createth & conserueth the Church. Whom he hath chosen, those hee hath called, whom hee hath called, them also hath he iustified, and whom he hath iustified, them also hath he glorified. *verse.* 30. As those whom hee will haue made like to the Image of the Sonne of God. Seeing therefore Dauid in this most learned Psalme, had saide sufficient enough,

enough, touching the iustification of the Elect, and those that are called: he adioyneth hereunto a new kinde of preaching, touching the Crosse and glorification of the Church, which is a meruailous defence, conseruation and gouernment of the poore and needy Congregation dispersed, and trusting in the Name of the Lorde. For because the deuill burneth with a deadly hatred against GOD and hys Church, he neuer ceaseth to enflame hys instruments, the Tyrants & Heretiques, to exercise theyr crueltie against the afflicted remnants of the Church, and to deface the doctrine with scandales & discordes of opinions.

Time would soone fayle me, if I should repeate the examples of all ages, which declare the beastly crueltie of the deuill against the feeble flocke, which is the keeper of true doctrine. Therefore omitting the recitall of examples, which by reason of antiquitie, are farre remote from our memory, let vs consider the dangers, calamities, and conflicts of our time. For if euer the deuill at any time whetted his teeth, euen now surely as it were loosed from his chaynes, hee rangeth in the world, styrring battels vpon battels, and engendering diuers monsters of opinions, that with slaughter and lyes hee might oppresse and extinguish the Church, now weering old. Therefore raging in thys last age of the worlde, hee rangeth Lyonlyke, which in much slaughter as a Conquerour, lyeth prostrate vpon hys pray wyth hys iawe embrued with blood, and when hunger is driuen away, yet for all that layeth not away hys wrath, but heere and there throwing downe Bulles, hee threatens the Calues, and now weeteth show with a wearie tooth: because he seeth that day draweth neere, wherein hys exceeding filthinesse shall be layde open, and hys endlesse torments shall more and more be increased.

But against thys raging furie of the deuill and the world, thys Psalme setteth downe a Trench or defence, which no power created can ouercome. For as God hath appointed the Sea within hys limits and bounds, to the ende it shoulde not with daily Deluge ouerwhelme vs: so hath hee enclosed the

deuill within hys boundes, which to kepe and containe his furie, it is needfull. For although the Church in ſome part be perſecuted, yet the Church is the Conquerour, and the remnants are by meruailous meanes preſerued and defended, not indeede with Bowe and Sworde, but by the Lorde God, as it is ſayd, *Hoſea. 1. verſe. 7.* Wherefore, in the moſt ſorrowfull ſpectacles of ciuill broyles, and which as yet ſticke by the rybs of Germanie, and in beholding the confuſion of opinions, let vs caſt our eyes vnto thys moſt ſweete promiſe: But in the great water floods they ſhal not come nigh him. As if he ſaid: Thou art vnto me a defence or ſhade, thou knewest to deliuer me out of temptation, whether it be by glorious deliueraunce in thys life, or by inwarde conſolation, or by other meanes, which are pleaſing vnto thee, and are wholeſome for me. Laſt of all he ſayth, Thou ſhalt compaſſe me about with Songes of deliueraunce. For as they who when they ſeeme to bee taken priſoners, haue eſcaped ſafely, and ioyfully haue ſunge ſome ſolemne ſong of victory: ſo ſhall I with all thy vniuerſall Church, magnifie thy goodneſſe, wherein thou haſt not giuen vs as a pray vnto the enemies iawes, and haſt deliuered our ſoule as the ſilly byrde out of the Fowlers ſnare: finally, breaking the ſnare thou haſt deliuered vs, as it is moſt ſweetlie ſaid in the 124. Pſalme. But no ſpeech may ſufficientlie bee able to expreſſe at full, and enlarge the worthines of this promiſe: therefore I will be more breefe, and wil nowe come to the verſes following.

Of the fourth place of *the Pſalme.*

Verſe. 9. I wyll enforme thee, and teach thee in the waie wherein thou ſhalt goe: and I will guide thee wyth mine eye.

The

The Way ſignifieth vſually our vocation: and there is no vocation whereunto mans alone wiſedom or vertue without God, can be anſwerable: Like as Ieremie in hys tenth Chapter ſayth, O Lord, I know, that the way of man is not in himſelfe, neyther is it in man to walke and direct his ſteppes. *ver. 23.* As if he ſayd: I acknowledge, & by proofe it ſelfe I finde, that we ſillie wretches in euery our vocation, are by al meanes beſette and aſſaulted with our infirmitie, of the deuill, and of diuers ſcandales and dangers: thou therefore gouerne vs, and make vs veſſels of mercy. &c. For as the ſilly ſheepe hath neede of defence, not onely againſt Wolues and Lyons, but alſo of gouernment, that ſhee fall not into the Fennie rotten groundes, and other inextricable miſhaunces: ſo ſurelie wee had neede, (in ſo great infirmitie of ours, and amongſt ſo many ſnares of the deuill,) not of defence only, but alſo of gouerning our minde, will, and hart, that eyther our opinions and enterpriſes ſwerue not from the will of God, or that our affections rathly ranging, do make diſperſions, or ſcatterings from the flocke, and ſtirre vppe offences hurtfull vnto the Church.

Heereof are all thoſe ſpeeches, ſo often repeated in the Pſalmes, as in the fift Pſalme, Lorde leade me in thy righteouſnes becauſe of mine enemies, direct my way in thy ſight. And in the 143. Pſalme, Teach mee to doe thy will, becauſe thou art my God, let thy good Spirit leade mee in the right way. And in the 119. Pſalme. Direct my ſteps according to thy word, that no vnrighteouſneſſe haue power ouer me. &c. So in thys place, the promiſe of Gods gouernment is wyth moſt ſweet wordes recited: I will enforme thee and teach thee in the way wherein thou ſhalt walke. That is, I will rule thee with counſaile, and will bring to paſſe, that thy labour ſhall not be in vaine, but that my glory may be aduaunced by thee, and that many by thy miniſterie, may be called vnto the ſocietie of eternall life.

Finally, I will guide thee with mine eye. That is, like as Princes do not alwaies vſe words and ſpeeche, ſo often as it

pleaſeth them to commaund any thing, but oftentimes euen with a becke, or eye-wincke onely, doe giue notice what their pleaſure is: ſo I with an inwarde conſolation will ſuppoꝛt thee, leaſt thou fayle, oꝛ leaſt thou be ouercome of thyne enemies.

The ſame figure (then which, none is moꝛe pleaſant) may be beautified by the example of the Goldſmith. Hee when hee hath caſt hys golde into the fire, neuer turneth hys eyes from it, but firing them thereon, ſtedfaſtlie beholdeth the ſame, and taketh diligent heede, that it be left no longer then reaſon requireth in the earthen veſſell. Euen ſo in like manner, God hath an eye to our counſels, actions, conflicts, and dangers, and ſuffereth vs not to be tempted aboue our ſtrengthes, but with temptation giueth an ende, that we may be able to abide the ſame. But the ſweetneſſe of thys figure, cannot be expreſſed with any eloquence.

¶ Of the fift and laſt place.

Verſe. 10. Be yee not like to Horſe and Mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bitte and bridle, leaſt they fall vpon thee.

Verſe. 11. Great plagues remaine for the vngodly, but who ſo putteth his truſt in the Lorde, mercy embraceth him on euery ſide.

Alwaies in the true Church, both the doctrines do ſounde, viz. Preaching of repentaunce, and the voyce of the Goſpell, touching foꝛgiuenelle of ſinnes: thereforꝛe he now addeth the preaching which erhoꝛteth to repentance. Bee yee not like to Horſe and Mule, &c. That is, acknowledge the wrath of God,

God againſt ſinne, nourish not euery your luſtes, continue not in offending againſt your conſcience, but caſt yee away the purpoſe of ſinning, and flee yee vnto God in confidence of hys Sonne, and in thys fayth receiue yee the forgiueneſſe of ſinnes, and begin ye newe obedience acceptable to God. For except ye doo repent you, God will bridle you, and chaſtiſe you ſharpely: for death, and other humane miſeries, are the priſons of the vngodly, and the Fine, lodging, or ſchoole place of the godly ones, which ought to admonish men, touching the wrath of God againſt ſinne.

Horrible plagues were diſperſed throughout all ỹ world, Sodom, Egipt, Ieruſalem, Babilon, and Rome are deſtroyed. God by theſe examples, beth brideleth the vngodly ones, and warneth all men to acknowledge, that God is vnfainedly angry with ſinnes, and that to the end ſome may be conuerted vnto God. Furthermore, he teacheth that the holy ones, yea though they be together afflicted, yet they are preſerued, and at length deliuered from death and all euils. For both the godly and vngodly ones, are burdened with death, and vexed with horrible calamities. But the vngodly doo vtterly perriſh, and fall into eternall deſtruction, becauſe they will not be conuerted vnto God, and receiue forgiueneſſe of ſinnes: but contrariwiſe, they which craue remiſſion of ſinnes, know themſelues by reaſon of ſinne, to be ſubiect vnto death and other miſeries, (and yet they are not caſt away from God for all theſe puniſhments.)

Therefore they endure calamitie, and craue forgiueneſſe, and know that they are vnfainedly heard and helped of God, and at length haue their deliuerance appointed them.

Verſe. 12. Be glad ô ye righteous, and reioyce in the Lorde, and be ioyfull all ye that are true of hart.

Very many Pſalmes are like vnto Epigrams, wherein ſome ſentence being propoſed, after that followe amplificatiõns, taken out of vſuall precepts, and laſt of all is added, a

conclusion: ſo this Pſalme endeth with thys conclusion. They which hold faſt theſe conſolations of free remiſſion, and of helpe in calamitie, do find in great dolors, true eaſe and deliueraunce, yea the taſt and beginning of life euerlaſting.

All thys whole doctrine, beſides and beyond Philoſophy, and the iudgement of mans reaſon, is to be preferred, and diſcerned from the Lawe. For it is the voyce of the Goſpell, wherein the ſecrete will of God is manifeſted touching true remiſſion of ſinnes, and touching true conſolation in perſecution.

Therefore thys Pſalme is of diuers interpretations deformed: becauſe fewe do rightly vnderſtande the doctrine of free remiſſion of ſinnes, and many vnlearned perſons, confuſedly deale with thoſe kindes of doctrine, the Lawe and the Goſpell.

A Pſalme of Dauid exhortatorie, to praiſe and thanke God.

Exultate iuſti in Domino.

The Argument.

ALthough thys Pſalme be chiefely conſiſting in giuing of thanks, celebrating the creation of things, euen from nothing, and the prouidence wherewith God is preſent in his workmanſhip, not as a Stoicall God, but as dooing that which is moſt freely doone: yet notwithſtanding, there is by way annexed vnto thankſgiuing, a moſt ample doctrine, touching the true worſhippings of God, and touching Feare and Fayth.

For

For as the thinking vpon the vnſpeakeable goodneſſe and mercy of God, ſtirreth vp fayth in our harts, ſo the conſideration of the power and maieſtie of God, procureth feare. Let vs therefore borrow out of thys Pſalme, firme and euident teſtimonies of the creation of the world, euen from nothing, and of prouidence, and beeing confirmed as touching theſe ſayings, let vs conſtantly reiect the opinions of Epicures and Stoicks, which murmure in mens mindes whiles they are in praying: let vs not imagine, that God is abſent frō his workmanſhip, or cannot doe otherwiſe then as ſeconde cauſes doe mooue him.

But let vs with moſt firme aſſent beleeue, that God is preſent with all his Creatures, and that all which are preſerued, and ſo farre forth as they are preſerued, are ſupported and maintained by God: but yet ſo, as God is dooing that which is freely to be doone, hee maintaining it ſo long as it pleaſeth him, and therewith dooth it, ſo farre as he hath in his prouidence decreed it to be doone: and that he doth moderate & change ſome things through his vnſpeakeable goodneſſe, for the welfare of his Church.

Then after thys conſidered, let vs walke before the Lorde in Feare and in Fayth, as the ſeconde Pſalme commaundeth: *Serue the Lord in feare, and reioyce vnto him with reuerence. ver. 11.* That is, let there be in vs a moſt ſweete mixture, and ſocietie or copulation moſt delectable of both affections, of Feare, and of Fayth. And let our harts indeede beleeue, that the lyuing and true God is our Creator, nouriſher, and gentle Father, dealing with vs as with his tender children; but let our harts therewith acknowledge his righteouſnes, feare his iudgement, and obey him, ſhunning all occaſions of ſinning. And if in thys manner we ſhall apply vnto our vſe the ſayings of thys Pſalme: the reading thereof ſhall be both more notable and more ſweete vnto vs.

V. 1. The

The Pſalme, and expoſition *thereof.*

Verſe. 1. Reioyce in the Lorde, ô yee righteous: for it becommeth well the iuſt to be thankfull.

Verſe. 2. Prayſe the Lorde with harpe: ſing Pſalmes vnto him with the Lute, and inſtrument of ten ſtrings.

Verſe. 3. Sing vnto the Lord a newe ſonge, ſing praiſes luſtilie vnto him with a good courage.

THe Prophet here beginneth with a heauenly Poeme touching GOD, and the woorks of God, from a propoſition Paraneticall, which declareth, that Dauids minde when hee ſunge thys, was full of ioy, and gladnes of the holie Ghoſt vnſpeakeable. I do exhorte (ſaith hee) all men which are vpright in fayth, and haue good conſcience, to acknowledge Gods preſence and goodnes: whoſe ſteps ſhine not only in this vniuerſall being of all things, in thys beautiful and wide world, and in the high heauen diſtinguiſhed with ſo manie lights of ſtars, in that mighty great maſſe of the earth, in the almoſt infinite greatneſſe of the Sea, but cheefeſt of all in his Church: which God vnfainedly beholdeth and careth for, to whom he giueth his word, whom he calleth, whom hee helpeth, finally, whom he heareth and preſerueth, both in thys lyfe, and after thys life.

Therefore thys infinite and great goodneſſe and mercy of God being knowne, the greatneſſe of his woorks, and as S. Paule ſayth: The manifold diuers wiſedome of God being knowne. *Col. 1. 9.* Let the godly ones reioyce in God, and reioyſing giue thanks: let them woorshyppe and reuerence hys preſence

preſence in hys wonderfull workes, that by Fayth and the Spirit, they may receiue a certaine taſte of euerlaſting lyfe. Theſe moſt ſweete affects of ioy and gladneſſe vnſpeakeable, do not the Epicures feele, which doubt of Gods prouidence, nor the bitter enemies of the Goſpell, nor hypocrites & proude Phariſies, nor fooles, which are in loue with the winde and ſmoke of worldly glory: but the iuſt and righteous men vnto whom God hath giuen the light of his Goſpell, and as Saint Paule ſaith: The firſt fruites of the Spirit of Chriſt, and the pledge of heauenly bleſſings and of life euerlaſting. *1. Corin. 15. verſe. 23.*

Let them take their notable beatitude, and they? ioyes, which ſeeke nothing but the pleaſures of thys world, and the inſtruments of them: let them leaue vnto vs weake and vnworthy perſons that cheefe good thing, that ſame true, and by all meanes abſolute wiſedome, that ſame alone and perfect beatitude, touching which, Chriſt our Lorde himſelfe, in a ſhort and moſt weightie ſentence ſaith: Thys is eternall lyfe, to knowe thee the true God, and whom thou haſt ſent Ieſus Chriſt. *Iohn, 17. verſe, 3.* The ſumme or effect therefore of the three verſes in the beginning, is thys. Let vs (knowing the infinite wiſedome and goodnes of GOD, alſo beholding the greatneſſe, varietie, and meruailous force and power of God working in all things,) reioyce in God, and in all his works, and with great ioy and gladneſſe let vs giue thankes vnto him.

Verſe. 4. For the worde of the Lord is true, & all his works are faithfull.

The firſt Anologie of the propoſition, is taken from the Truth of God, therefore let all mens mindes & tongues worſhip God, becauſe he is True, and with a right fayth performeth his promiſes: thys vertue is made more euident, by conſidering the Antitheſis. Mans nature is wrapped in many cloakes or colours of diſſimulations, & is as it were bolſtered

and borne out with certaine ſayles: the fore-heade, countenaunce and eyes, oftentimes diſſemble, but the ſpeeche moſt often.

But touching God, we muſt beleeue that he is true, and that his worde hath no ſnares or ambiguities hurtfull vnto men: as it were the Apple of contention, or the riddles of the Monſter Sphinx, nor that the threatnings of God are vaine terrifyings, nor hys promiſes ſette forth to allure ſoles by all meanes: for that ſentence which is ſette downe by S. Paule is immouable: God is true and without falſhood.

Verſe. 5. He loueth righteouſneſſe and iudgement.

An other reaſon taken from the moderation of the righteouſnes and mercy in God: God dealeth not with vs by ſtrickt Law, but moderateth his iuſtice with clemencie. When thys purpoſe is confirmed in our mindes, the Feare of God, Faith or Confidence, and Hope of pardon appeare in theyr order.

Dauid aſſuredly feared, and loked for puniſhments for his adultery: but he knew that there were degrees appointed of Feare and of Fayth, according to that ſaying of S. Paule, Grace aboundeth aboue ſinne. *Rom. 5. verſe. 21.* Hee therefore craueth pardon, and knoweth that the faithfull are accepted, and do obtaine mittigation of theyr puniſhments.

Idem. The earth is full of the goodneſſe of the Lord.

Verſe. 6. By the word of the Lord were the heauens made, and all the hoſtes of thē by the breath of his mouth.

Verſe. 7. He gathereth the waters of the Sea together, as it were vpon an heape, and layeth vp the deepe as in a treaſure houſe.

The third reaſon is taken from the Creation, becauſe he is the Creator and preſeruer of all and euery thing whatſoeuer: thys reaſon is amplified in the diſtribution: for the ſcripture reciteth three parts of the world, the Heauen, the Earth, and

and the Sea: now let the Reader conſider what fitte Metaphors thys our Poet hath and dooth vſe in deſcribing the parts of the world.

In the Heauen (he ſayth) that the proportion of the hoſtes, is there liuely ordained, moſt worthy of conſideration and admiration: for the Sunne is the Captaine and Ruler of the other lights, thys Captaine doo the Plannets as it were Officers of account, eyther goe before or followe, or goe by hys ſides. Alſo moſt elegantly hath Manilius written, almoſt euen like as the degrees of men are in a Common wealth: ſome beeing Noble men, others Knights, and others Common people: ſo doo ſome ſtarres excel others in theyr power or might. Hys verſes are theſe.

VT que per ingentem populus deſcribitur vrbem,
Præcipuumque Patres retinent, et proximum equeſter,
Ordo locum poſt quem ſuccedunt agmina Plebis,
In qua vulgus iners magna & ſine nomine turba eſt
Sic Natura gradus ſtellarum condidit, vt ſint,
Et procerum ſimiles aliquæ, primaſque ſequatur,
Languidior tenui ſplendens fulgore Caterua.
Sydera nam paribus, ſi certent omnia flammis,
Ipſe ſuos ignes Æther tollerare nequiret,
Totus et accenſo Mundus flagraret Olympo.

AND euen like as by Cittie great,
the people is compard,
Where cheefeſt place the Fathers haue,
the Knights next, afterward
The order then which followeth,
is the Commenaltie by name,
Which dooth include a multitude,
deuoide of skill or fame:
So Nature hath ordaind degrees
of ſtarres in ſtately skie,
Some like to Lords, and ſome againe

Inferiors to ſupplie.
But multitude of ſtarres is made,
of meane and ſlender might,
For if all ſtarres ſhould once contend
with equall flame of light,
The Element could not endure
to feele ſuch feruent heate,
But with heauen fyered, all the world
ſhould burne with blazing great.

Touching the Earth, he ſayth, It is full of the goodnes of the Lord: for who would not of right meruaile at the effectuall propertie of the Earth, and at the fruitfulnes thereof in all kinde of growing things. We enioy and haue daily vſe of ſo many herbes, ſo many remedies, ſuch diuerſitie in iuyces and ſmels which the ſelfe ſame earth bringeth foorth, all which ſpring vp, and grow out of one and the ſame Earth, and doe flouriſh with a moſt incomprehenſible and a moſt hidden increaſe. Neyther indeede in the outward face onely dooth ſhee ſende foorth theſe riches to vs, but alſo holdeth diuers kinds of Mettals conceiued in her very bowels, moſt excellent precious ſtones, and other miracles, with admiration whereof, Dauid beeing amazed, rightly cryeth out, The Earth is full of the goodneſſe of the Lord.

Laſtly, touching the Sea, he addeth that the ſame hath an incredible greatneſſe, as it were ſhutte vp in a wombe or belie, leaſt burſting the bancks, it ouercome all, and with a deepe ſurge, getting ouer all oppoſite ſtops, runneth with rage carried into the open groundes, with ſuch increaſe, and through all the fieldes, that it carrieth away by force, both the Cattell and their harbouring places. But he rightly compareth the depth of the Sea vnto a Treaſure houſe, ſeeing that in them are many kindes of Fiſhes ſecretly hidden, whereof ſome in their hugeneſſe farre exceede other liuing beaſtes vppon the Lande. I might heere deſire in this place, to runne into the Hiſtorie of the notable & ſinguler ornaments of all the parts

of

of the worlde: but I nede not to ſtay any longer vpon theſe, ſeeing there are Bookes abroad, largely and notably written of the Heauens, and of the whole worlde. Therefore letting paſſe the hyſtoricall commemoration: I will admoniſh the Reader touching fiue circumſtances of the creation and preſeruation of all things.

The firſt wherof is, that the Creation is a common worke of the Father, the Sonne, and the holy Ghoſt: that indeede doth the meaning of thys Pſalme teach, which expreſly reciteth the names of the perſons, By the word of the Lord, Cæli, that is, by the word of the Father of Heauens, and by the ſpirite of his mouth, (not indeede created, but creating) all the hoſtes of them. The ſecond circumſtance is, that all thinges are made of nothing: of thys ſentence thys very Pſalme is a manifeſt witneſſe, when it ſaith in the ninth verſe, He ſpake the word, and it was doone, he commaunded, and it ſtood faſt. That is, when God ſpake or commaunded, the things were begun: then not of any former matter were they begunne, as the Stoicks fayned two eternall things, The Minde, and The Matter.

The third circumſtance is, that God freely and willinglie, then when it pleaſed him, did make the world, and that he did thys worke moſt freely, & not of neceſſitie did erect this frame. Touching thys circumſtance, let the ſayings be retained of the 114. Pſalme. The Lord hath doone all things as it pleaſed him And of the 135. Pſalme. What ſoeuer the Lord pleaſed, that did he in Heauen, in Earth, in the Sea, and in all the deepe places. *verſe: 6.* The fourth circumſtance is, that he departed not from his worke, but was and is preſent with euery creature, and preſerueth the circumſtances of things, that he vpholdeth the Heauen, and heauenly motions: that he maketh the Land fruitefull, bringes forth the fruite on the earth, and gyueth life vnto all creatures liuing. Thys preſence of God dooth theſe teſtimonies confirme. In him we liue, mooue, & haue our being. *Acts. 17. 28.* Bearing vp all things by his mightie word. *Heb, 1, 2.* By him all things were created. &c. *Col. 1, 16.*

He

He quickeneth all things. *1.Tim.6. 13.* The fift circumſtance is, that he is not tyed vnto ſecond cauſes: touching thys circumſtaunce the godly mindes are to be inſtructed, to knowe, that God is not a Stoicall God, but doing freely that he doth, and not tyed to ſecond cauſes: yea, that he for our ſighings or ſorrowes, doth moderate ſecond cauſes, or hinder or change them: but I nede not to bring hether any more thinges touching theſe circumſtances, ſeing they are at large explicated elſewhere.

Verſe. 8. Let all the earth feare the Lorde: ſtande in awe of him all yee that dwell in the world.

Verſe. 9. For he ſpake, and it was doone, he commaunded and it ſtoode faſt.

I ſayde in the Argument, that thys Pſalme contained, not onely Thankſgiuing, but alſo doctrine touching The feare of God, and Fayth in him. He therfore exhorteth in this verſe, all mankinde, and ſpecially the Church, to feare the Lorde, whoſe power is ſo great, that all things are by him created at his onely word euen from the beginning: and that he thencefoorth preſerueth and gouerneth the ſame. For as the name of Father, which is attributed vnto GOD, procureth vs to beleeue: ſo the deſcription of Gods power and Maieſtie, ſtyreth vp feare in vs.

Verſe. 10. The Lorde bringeth the counſell of the Heathen to naught: and maketh the deuiſes of the people to be of none effect, and caſteth out the counſels of Princes.

Verſe. 11. The counſell of the Lord ſhall endure for euer, and the thoughes of his hart from generation to generation.

Hee amplifieth the power of God, by an Antitheſis, or contrarietie: the counſels & enterpriſes of men without the helpe of

of God, are fruſtrated and made voide, but the will of GOD is immoueable and euerlaſting. All Bookes are full of the examples, which confirme and ſette forth thys contrarietie.

They of Carthage contended for rule with the Romans a long time: but all theſe enterpriſes, in as much as they were not helped by God, were vaine, and made ridiculous: and at length, Carthage being vtterly deſtroyed, could not any way withſtande or let the Romans from obtaining the rule or gouernment of them both.

Nicanor the Captaine of King Antiochus, did proudelie threaten the deſtruction of the Temple at Jeruſalem: but thys proude Captaine together with hys Hoſte, did Iudas Maccabæus ouerthrow, and cauſing his members, both head hand and ſhoulder to be heawen off from the body, they hanged them on the other ſide of Jeruſalem. 1. Mac. 7. 35. 2. mac. 15. 30

Arbogaſtus Francus, when he came to Millan, being furniſhed with an Hoſte of moſt cruell Nations, barbarouſlie enough threatned, that he would change the Churches into ſtables for horſes: but thys ſeditious perſon, did the good Emperour Theodoſius ouercome in a great battell, and as hee was fleeing away, brought him into ſuch a ſtraight of perplexitie, that he ſlew himſelfe.

The tyme might fayle me, if I would commemorate, not onely auncient Hiſtories, but alſo the examples of our time, which ſufficiently do ſhewe, that the enterpriſes of wicked counſels (euen for the welfare ſake of Gods Church,) haue beene ouerthrowne, and that the counſell and enterpriſe of GOD, hath and ſhall remaine immoueable in the gouernement of his Church.

Verſe. 12. Bleſſed are the people whoſe God is the Lorde Iehouah; and bleſſed are the folke that he hath choſen to him, to be his inheritance.

Hee annexeth vnto the amplification a notable concluſion touching the Church, which containeth moſt plentifull doc-

trine & consolation: for he teacheth which is the true Church, namely, the Congregation hearing and embracing the worde deliuered from God, as touching the Creation, and other Articles, and calling vpon Iehoua the Lord of Hostes, that is, the true and lyuing God, manifested vnto the people of Israell.

And hee therewith also affirmeth, that the Church of God shall remaine for euer, and that the preaching of the Gospell cannot be vtterly extinguished: for if the Church be the inheritance of God, (as oftentimes it is called elsewhere) no man shall be able to shake the same out of Gods hands, no though he bluster out fire and lightnings. But, because these consolations are often repeated, and are not vnknowne to the godly ones, I proceede vnto the verses following.

Verse. 13. The Lord looked downe from heauen, and beheld the children of men: from the habitation of his dwelling he considereth all them that dwell vppon Earth.

Verse. 14. He facioneth all the harts of them, & vnderstandeth all theyr works.

Like as he spake before of the Creation, so now hee disputeth of Gods prouidence: Mans infirmitie, although it doe thinke that God is the Creator, yet it afterwardes imagineth thereof as if the Shipwright departeth from his shyppe newe builded, and leaueth the same to the gouernement of the Seamen: that so God departeth from hys worke, and that hys Creature is onely left to the gouernement of it selfe. Thys imagination seperateth God from his Creatures, and faineth him to be idle: against thys filthy errour, mens mindes must be taught, that God, highly discerneth of mankind, and what manner of person euery one is, what he doth, what he taketh vpon himselfe, with what minde, with what godlines he embraceth Religion, thys God beholdeth, and hath regard of the godly and vngodly ones.

But, although he suppoſeth the Creatures in theyr natures

tures and ſubſtances, and ſo a great part preſerueth the order of the bodies which he hath ordained: yet in hys vnſpeakable mercy he moderateth many parts, and eyther helpeth or hindereth ſecond cauſes, and oftentimes changeth them, as the examples of the Miracles, recited in the Prophetical and Apoſtolicall hyſtorie declareth. But moſt often hee turneth mens wils and counſels whither it pleaſeth him, without ſecond cauſes: as when hee moued King Alexanders minde to fight againſt the Perſians, and after that gouerned the warriours right hande: or when hee made the enemies afrayde in theyr running away. As the 76. Pſalme ſayth: Hee ſhall refraine the Spirit of Princes, and is wonderfull amongſt the Kings of the earth. *verſe 12.* So let vs know, that God moſt freely in mens natures and wils, with his wiſedome & mercie moderateth many things, yea and that beſides ſeconde cauſes.

But many aſke the queſtion: why are euill things done, ſeing God is preſent at his workmanſhyp? Touching thys queſtion, let that moſt true and moſt ſimple aunſwere be alwaies in our ſight: That God doth worke moſt freely, and freely is preſent at ſecond cauſes, & moderateth many things in them, and worketh at once ſo farre, as according to his vnſpeakeable wiſedome he iudgeth is to be wrought at once.

Verſe. 15. There is no King that can be ſaued by the multitude of an hoſte: neyther is any mightie man deliuered by much ſtrength.

Verſe. 16. A horſe is counted but a vaine thing to ſaue a man: neyther ſhall hee deliuer any man by his great ſtrength.

Thys is a contrarietie betweene Gods helpe and humane defences. All things pertaining to men are vncertaine and frayle, and ſcone fall away as little flowers: but Gods helpe is aſſured and ſafe in our vocation, and in our neceſſary buſineſſe, whether ſecond cauſes do helpe vs, or that they ſeme to

forſake vs. Let it ſuffiſe to declare thys ſentence by the example of Tygranes.

Tygranes King of Armenia and Syria, going about to defende his Sisters ſonne Mithridates King of Pontus, againſt the power of Lucullus and the Romans, had gathered an hoſt of two hundred and fiftie thouſande Souldiours: and beeing highly proude of thys iolly company, he burſt out into manie haughty ſpeeches, like as if not Gods helpe, but humane expedition and force were the cauſe of victory. But thys proude King did Lucullus, with a ſmall power ouercome and put to flight before the battell was begun, hauing ſlaine in the hoſt, 150000. enemies, as ſayth Plutarch in the hiſtory of Lucullus. Let vs therefore learne, that the facioned figure of this world, is a ſlender ſhadow and vanquiſhing dreame, and that in God alone all our hope of ſaluation ought to be repoſed.

Verſe. 17. Behold, the eyes of the Lord are vpon them that feare him: and vpon them that truſt in his mercie.
Verſe. 18. To deliuer theyr ſoules from death, and to feede them in the time of dearth.

He ſpake before of the generall prouidence wherewith God prouideth for all humane kinde: nowe he moſt ſweetlie maketh mention, of the ſpeciall care where with God embraceth, meruailouſly gouerneth, defendeth and preſerueth hys Church. Beholde, ſayth he, the eyes of the Lord are firmelie bent vpon the members of the true Church, which both feare God and call vpon him, the acknowledgement and confidence in the Mediator Jeſus Chriſt, firſt ſhining foorth in theyr mindes.

He ſayth theſe are taken out of a thouſand dangers, which threaten preſent death, and are nouriſhed with foode, euen in penury of victuals in vacation time. So did he preſerue Elias, when Ieſabell raged, and gaue him intertainement wyth the woman of Sarepta. *1. Reg. 17, 15. & 19. 2.* So in like manner preſerueth he mercifully vs, miſerable and vnworthy perſons,

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in the common ſhypwracke and fier flame of Germanie, and that he would thencefoꝛth mittigate theſe puniſhments which we haue deſerued, we moſt humbly beſeech him.

Verſe. 19. Our ſoule hath patiently tarryed for the Lorde: for he is our helpe and our ſhielde.

Verſe. 20. For our hart ſhall reioyce in him, becauſe wee haue hoped in his holy Name.

Thys is a concluſion which of greateſt conſequence agreeth with the whole Pſalme: ſeing that God hath created and preſerued all things, and is able, (ſuch is his wiſedom and goodnes) to withſtand and hinder all the ſiniſter practiſes which are prepared foꝛ the deſtruction of hys Church, and ſeeing he is true in keeping his promiſes, and tempereth his iuſtice with a wonderfull clemencie, may we any thing doubt, but that our hope ought to be fired and take roote in God, who is our helper and our ſhielde, both in other dangers, and euen then ſpecially in that clauſe when we are deſtitute of all creatures? Let vs therefoꝛe goe on, with cheereful lightſome courage, and in thys hope, let vs aſſwage theſe calamities & difficulties: in that we know aſſuredly, that God will be preſent with vs, yea though the broken ſhiuered boordes of the ſhyp foꝛſake vs vtterly, as it were ſuffering ſhypwrack.

Verſe. 21. Let thy merciſull kindneſſe (ô Lorde) be vppon vs: like as we doe put our truſt in thee.

There can be no Thankſgiuing without Prayer: foꝛ theſe two woꝛſhippings are ſo in themſelues knitte together, that they may rather be ſeperate in thought then in deede. Hee therefoꝛe concludeth thys moſt ſweete Pſalme with a prayer, then which nothing can be thought moꝛe ſweete: as if he ſaid. Embrace vs louingly with thy mercy and goodnes, and not onely foꝛgiue vs eternall puniſhments, but alſo mittigate thoſe that are preſent, leaſt our hope be vaine and fruſtrate,

but rather indeede effectuall and ſafe. And that vouchſafe thou to dw, both fo; thy excellent glo;y and fame, and alſo fo; and in reſpect of our infirmitie: touching which, all is loſt wyth vs, except thy mercy dw recreate and refreſh the ſame.

A Pſalme of Dauids thankſgiuing after deliueraunce.

1.Sam.21,11 *Benedicam Domino in omni tempore. &c.*

Of the Tytle.

IT is harde to ſette downe the ſeaſons of times, wherein Saule was caſt away from God, and Dauid was annointed of Samuell: but ſeeing it is manifeſt, that Dauid after Saules death raigned fortie yeeres, and that the hiſtorie of the firſt Booke of Kinges, declareth Dauid to be made King when hee was but young, it ſtandeth well agreeable to truth, that Dauid was called to gouerne the people of Iſraell about the twentie yeere of hys age. There ſhall be then according to this computation, tenne yeeres from the time he was called vnto his kingdome, to the tragicall end of Saule. All thoſe ten yeeres ſpace, continuall ſnares were laid for Dauid, and all things made readie for his deſtruction, when Saule ſought all the meanes hee coulde to diſpatch out of this lyfe the ſucceſſour of his Kingdome. Whereby it is a thing moſt manifeſt, with what ſtormes and raging floodes of miſchiefes Dauid was toſſed, and howe often hys life was ſette euen vpon the very edge of the Razor, that is, in extreame danger and vtmoſt perrill of death.

And to omit the other parts of the hiſtorie of Dauid, who would not be thorowly mooued with pittie, reading the circumſtaunces ſette downe in the *1.Sam.21.* which witnes Dauid

uid to be brought into ſo great diſtreſſe, that he was compelled to flee vnto the King of that wicked Countrey of the Paleſtines, which he knewe with deadly hatred diſagreed from the Church or Religion of the people of Iſraell: and not that onely did he, but alſo to eſcape the ſnares layd for his lyfe, was enforced with vnſeemely behauiour and geſtures moſt vnfitting ſuch a perſonage, to deforme himſelfe, and faine himſelfe as one out of his wits.

Let vs therefore knowe, that in thys Pſalme a Thankſgiuing is contained, not onely for deliueraunce in particuler, whereof mention by name is made in the tytle, and in the firſt of *Sam. 21.* but alſo for all his tenne yeeres defence and cherriſhing, while hee was baniſhed and was layde open for all the weapons of an vngodly King, and became as it were a caſt away from God. But although Dauid in this long exile eſcaped diuers miſchaunces, and many diſtreſſes: yet notwithſtanding, the calamities of his ſixe monethes baniſhment, which was the puniſhment for his adultery & other ſinnes, did more greeue Dauid, then the diſtreſſes & dangers of ſo many yeres. For, a good conſcience in aduerſitie is a great ſolace, according to thoſe common ſentences of the Poets.

Eſt aliquid magnis, crimen ab eſſe malis.

Some faulte yet ſure remaines in me,
From miſchiefes great though I be free.

Againe, according to that ſaying: *Conſcia mens recti, miſeris tutiſſima res eſt.*

The minde aſſured of her dooing well,
In miſeries, moſt ſafely ſure doth dwell.

For it is a light matter to ſuffer calamities, and feele no wounde in conſcience. But that is a greeuous thing, & I know not whether any thing be more harde, then for a man to beare about the ſignes of guiltines, and to be caſt downe and greeued with the greatneſſe of calamities for certaine ſinnes, which horribly doe wounde his conſcience. Wherefore, if there had beene no other cauſe why to eſchew ſinnes, yet this had beene great enough, whereby wee might the eaſilier beare or endure

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the greatneſſe of calamities layd vpon vs. But of the tytle, thus farre enough: it followeth that I nowe ſpeake touching the Argument of thys Pſalme.

The Argument.

LIke as a garland finiſhed of diuers flowers, is not only pleaſant in ſight, but alſo meruailouſly refreſheth with ſmell thereof the ſence of the noſethrils: euen ſo this Pſalme, with the goodnes of the words and ſentences thereof, allureth and inuiteth the Reader vnto it. For it comprehendeth moſt graue precepts, moſt ſweete promiſes, moſt ſeuere threatnings, and delectable exhortations: and amongſt all theſe, he hath compriſed his owne example, wherein he bids vs looke, leaſt eyther by our vnworthineſſe, or by the vaine dreame of particularitie, we be driuen from God, and from calling vpon him.

Our vnworthines murmureth againſt vs, ſo often as wee pray, and endeuoureth to take away all hope of his hearing vs. To the ſame ende tendeth the cogitation of his election, as if the benefits of God, pertained but to certaine perſons, as the benefits of Princes Courts, appertaine vnto ſome fewe perſons. Dauid in thys Pſalme healeth both theſe doubts, affirming that God heareth him, yea wretched and vnwoorthy as he was, and bidding that others alſo confirmed by this example be leſſe afraide to come vnto God, and that they doe not imagine, there is any acception or reſpect of perſons with God, ſeeing God is iuſt, according to one rule which he hath ſette downe, and dooth not admit of any prerogatiue beſides thys rule. Therefore we beeing encouraged with both conſolations which is deliuered in the Goſpell, that the promiſe of grace dependeth not of our worthines, and is vniuerſall, let vs more willingly and feruently call vpon God: and let vs not doubt, but that he wyll mercifully, and very fatherlie heare our prayers, yea though we be vnworthy & deſerue puniſhments, ſo we doe turne in time vnto him, and ceaſe to offende againſt

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our conſcience. What ſhall I ſay touching the lightſomnes of the words, which like notable precious ſtones do ſhyne in this Pſalme? He bids vs not onely to looke vp to the Lord, but is an exhorter vnto all that are afflicted, that they woulde make haſte vnto God, and without tarrying runne to him, forgetting theyr vnworthines, and theyr filthineſſe.

How greatly doth the Militarie metaphore delight mee, wherin he moſt pleaſantly deſcribeth the watches & guardes of Gods Angels ouer vs. *The Angell of the Lord* (ſaith he) *tarrieth rounde about them that feare him: & deliuereth them. ver. 7.* Furthermore, where hee ſayth, *O taſte and ſee howe gracious the Lord is. &c. verſe. 8.* dooth ſignifie, that the mercifull louing kindneſſe of God is ſo euident, as it runneth not onely in to the eyes and eares, which are called the ſences of doctrine, but alſo is embraced with the handes, and may almoſt be perceiued in taſte. But theſe I will with moe words expound, as I am expreſſing this Pſalme.

The Pſalme, and expoſition thereof.

Verſe. 1. I will alwaies giue thanks vnto the Lord, his praiſe ſhall euer be in my mouth.

Verſe. 2. My ſoule ſhall make her boaſte of the Lorde: the humble ſhall heare thereof and be glad.

Verſe. 3. O prayſe the Lord with me, and let vs magnifie his Name together.

THE Kingdome of God (ſayth the Apoſtle,) is not meate and drinke, but righteouſneſſe and peace, and ioy in the holy Ghoſt. *Rom. 14. 17.* The hart of man being replenished with thys ſpirituall ioy, doth not maruell at, nor magni-

fie any thing, nor prayſeth nor extolleth any thing, but the Lord onely: who beſtoweth himſelfe wholy vpon vs, in manifeſting himſelfe, in ſending his Sonne, and enduing vs with his holy Spirit, in forgiuing our ſinnes, in giuing vs lyfe euerlaſting, and in diſtributing vnto vs his benefits, which are the helps and furtheraunces of our preſent life and vocation.

For it cannot be, but the beſtowing of ſo many & ſo great benefits, doth ſtyre vppe the godly minde, to ſing a ſong of Thankſgiuing for the ſame: but let the deſtruction of tymes elſewhere often recited be here conſidered. For like as Chriſt the head of the Church, reioycing in the Spirit, gaue thankes vnto hys Father, that he had made knowne his Goſpell vnto the ſlender flocke, when it was hidden and not knowne to the wiſemen of the world.

Again alſo, he being at hys Paſſion oppreſſed with greatneſſe of ſorrowes, cryed out: My GOD, my God, why haſt thou forſaken mee. *Marke, 15. 34.* So all the godly ones doe feele the enterchange of gladnes and ſorrowe, and being indede glad, do giue thanks vnto GOD, vſing the very verſe of thys Pſalme. I will alwaies giue thanks vnto the Lord, hys prayſe ſhall euer be in my mouth. But they that are brought low, and almoſt cruſhed with greatnes of calamities, do ſing they' funerall ſongs, ſuch as theſe are. I ſayd in my heauines, I am caſt away from the ſight of thine eyes. *Pſal. 31, 21.* Again, How long wilt thou be angry (ô Lord) for euer. &c. Like as therfore in the nature of things, there are interchanges of the day and of the night, of Summer and of Winter: ſo in the harts of men, doth the feeling of bleſſednes and gladnes ſhine forth, out of ſome more, and out of ſome leſſe. Therefore notably ſayd the auncient Writers as touching ſpirituall ioy.

Rara hora, breuis mora.

The ſildeſt happie howre of daie,
Hath in our time the ſhorteſt ſtaie.

For indeede our fleſh kæpeth vs vnder, as it were a certaine burden, and doth not ſuffer vs alwaies to lift vppe our

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minde and eyes vnto heauen. Wee are alſo aſſaulted by the deuill and the woꝛld by innumerable ſleights, as the Rocke in the Sea is daſhed vpon with raging waues. In theſe conflicts, the ſame thing befalleth vs, which happened vnto Paule who ſayth: Inwarde feares, outward frightings.

In the ſecond verſe, (My ſoule ſhall make her boaſt of the Lord, &c.) Let there be conſidered a contrarietie: a man may ſee ſome Idiots oꝛ ſottiſh perſons, ſolilhly flattering themſelues foꝛ theyꝛ ſhadowe, oꝛ ſmall ſmoke of wiſedome oꝛ eloquence, oꝛ power, oꝛ riches, oꝛ other gyfts, which are onelie the vaniſhing ſhadowes oꝛ figures of thys woꝛld. But Dauid hære gloꝛieth oꝛ boaſteth in the Loꝛde, whom he beléeueth is hys wiſedome, righteouſnes, holines, redemption and bleſſednelſe: as if he ſaid: I as foꝛ other good gyfts eyther of body oꝛ minde, alſo I adde outwarde good things whatſoeuer, they are vncertaine, and moꝛe vehemently vaniſhing thē the water flowd.

Doubtleſſe ſmall is all mans wiſedome, as Cicero cryeth out: *O me nunquam ſapientem, et aliquando id, quod non eram fruſtra exiſtimatum.* Alack for me that was neuer yet wiſe, and ſometimes haue beene that, which I was not in vaine reputed for. Hoꝛw fœble a thing mans vertue is, and how ſoone ſhe is caſt out of her ſtacion, examples of knightly perſonages doe ſhew, touching which I haue ſpoken in another place: doubtleſſe nothing is moꝛe vncertaine then the wealth of thys woꝛld, and he is ſoone a pooꝛe Irus, which of late was a rich Cræſus. Which things, ſith ſo they be, let vs lift vppe our harts foꝛ the Loꝛds ſake, who can giue vs the pꝛincipall, the beſt, the greateſt, yea, the euerlaſting & endleſſe good, which no aſſiduitie oꝛ continuance of time can exhauſt oꝛ dꝛy vp. In the third verſe there is a conſolation oꝛ comfoꝛt, whereby hæ exhoꝛteth the vniuerſall Church to woꝛſhyppe and magnifie GOD. Foꝛ as in our pꝛayer we ought to aſke and craue thoſe things which are foꝛ the peace of Ieruſalem, & vnto the petition to adioyne ſupplications, foꝛ our owne buſines oꝛ neceſſities, foꝛ the welfare of the whole bodie: ſo Thankeſgiuing

muſt be referred to thꝛée purpoſes, whereof the firſt is, that glorꝛy may be ginen vnto God foꝛ his polver and pꝛeſence in in the Church, and that Epicures, Stoicks, and other blaſphemous perſons may be refuted. The ſecond is, that we admoniſh our ſelues, benefits are not beſtowed vppon vs by chaunce, but that God indeede hath care ouer vs, that he heareth our pꝛayers, and that the ſame God helpeth vs.

The third is, that thys our confeſſion may be a teſtimony amongſt other men, touching Gods pꝛouidence, and confirme others to beleeue vndoubtedly, that God hath care ouer humane matters, and that the pꝛayers of the Church are heard of him.

Verſe. 4. I ſought the Lord and he heard me: yea he deliuered me out of all feare.

Verſe. 5. They had an eye vnto him and were lightened, and theyr faces were not aſhamed.

Verſe. 6. Loe the poore cryeth, and the Lord heareth him: yea and ſaueth him out of all his troubles.

Hée palleth heere from the figure Hypotheſin, that is, frō the grounde of the matter vnto Theſin, that is his determinate purpoſe. That is to ſay, hee ſetteth downe his owne example to be followed by the vniuerſall Church: foꝛ wee muſt not imagine, that Gods pꝛomiſes doo pertaine but onely to a fevv, as pꝛiuiledges belong vnto certaine perſons onely, but let vs moſt ſtedfaſtly beléeue, that the pꝛomiſe touching the Goſpel, is vniuerſall, & frée ly made, accoꝛding to Chꝛiſtes saying: Come vnto me all yee which labour and are laden, and I will refreſh you. *Math. 11. verſe, 18.* Alſo as S. Paule ſayth. Therefore is it of fayth freely, that the promiſe may be ſure. *Gala. 3. 14.*

Theſe things ſith ſo they be, let vs learne, that though wée be wꝛetched and vnwoꝛthy, yet we are regarded, helped, and heard of God: and when we be helped, let vs acknowledge, confeſſe, and declare vnto our ſelues and to others, that God

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is the Actor of our benefit, and that not by chance or humane induſtry, but by God our helper, dangers are driuen away.

Verſe. 7. The Angell of the Lord tarrieth round about thē that feare him: and deliuereth them.

Here is a notable conſolation, touching the watches and ſafegard of Gods Angell ouer vs: for the deuill cruelly aſſaulteth the Church: as the verſe ſayth:

VT Eliat celſum oppugnat qui molibus Vrbem,
Aut montana ſedet circum caſtella ſub armis,
Nunc hos nunc illos aditus, omnemque pererrat,
Arte locum, et variis aſſultibus irritus vrget.

AS one with mightie Engines, which
aſſaults a Cittie great,
Or all in Armes about the Bulwarks
ſtately hath his ſeate:
Now giues he theſe attempts,
nowe others, and by euery ſleight
Inuades each place with diuers faults,
yet vaine both force and fight.

Againſt thys enemie we are enuironed with neceſſary defences and ſauegardes of Angels, which repreſſe & vanquiſh the violent rages of euill ſpirits: theſe things though we ſee not with eyes, and prophane perſons do deeme them thinges fabulus: yet that thus indeede it is with vs, many notable teſtimonies in hyſtories, and among the ſayings Prophetical and Apoſtolicall ſufficientlie do ſhew the ſame. The hiſtories of Iacob, Elias, and Elizeus are knowne: and Dauid ſayth: For he ſhall giue his Angels charge ouer thee, to keepe thee in all thy waies. *Pſal. 91. verſe. 11.* Let vs therefore render thanks vnto God, that he hath giuen vs his Angels to be our preſeruers, and with ſo much more quiet mindes, let vs dutifully employ our ſelues in our vocation.

Verſe. 8. O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

A concluſion celebrating the goodneſſe of God, and the confidence in hys vnſpeakeable goodneſſe: and although no ſpæch may ſuffiſe for the greatneſſe of ſuch a matter, yet I wil follow the principall poynts of things, and will briefely ſhew how gracious the Lord is, and how much a friend vnto mankinde. Firſt of all it is ſufficiently apparant, that all & euery other thing, was made for the vſe of mankinde, and the ſame man ſo created and expreſſed to the Image of God, that God was delighted and full pleaſed in him, as in his laſt and moſt excellent worke: for that ſignifieth the Saboth which GOD ordained after the creation of the man and the woman. But afterwards when they had fallen & deſerued euerlaſting perdition amongſt the deuils, God of hys vnſpeakeable mercie, reſtored hys ruined Church, by ſetting forth his promiſe of the Sauiour to come: which being heard, wretched man & woman then knewe, that they were receiued againe into Gods fauour, and thereby conceiued aſſured hope of life euerlaſting. Thys promiſe did he after that eſtſoones repeate, and make knowne in ſpeaking with the Fathers or Patriarks & Prophets: and at length, according to hys promiſe ſo often repeated, God ſent his onely begotten Sonne, taking vpon him our nature, and pacifying by his death, the moſt iuſt wrath of God againſt our ſinnes: he alſo poured out of hys owne and hys Sonnes boſome, hys holie Spirit vpon his Apoſtles, and other true beleeuers, which bare witneſſe that wee are the Sonnes of God, and healeth our infirmitie, and ſanctifieth vs vnto life euerlaſting.

Thys vnſpeakeable goodnes of God doth S. Paule celebrate or reuerence, in the thyrde Chapter to Tytus, ſaying: But when the bountifulneſſe and loue of God our Sauiour toward man appeared; Not by the workes of righteouſneſſe which we had doone, but according to his mercy he ſaued vs,

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by the waſhing of the newe birth, and the renuing of the holy Ghoſt. Which he ſhed on vs aboundantly through Ieſus Chriſt our Sauiour. That we being iuſtified by his grace, ſhoulde be made heyres according to the hope of eternall life. *verſes. 4, 5, 6, 7.* But goe to, (that wee ſpeake not alwaies of ſpirituall gyfts) what haue wee that is not beſtowed vppon vs by the bountifull hand of God, towards the ſuſtentation of this our mortall lyfe? For he is our life, and the length of our dayes, through his goodnes the ſillie bird indæde ſterueth not, as I may ſay with the Chriſtian Poet. By the graunt and gyft of thys Lord, we enioy peace, habitations, meane gouernments in Common-wealthes and Schooles, honeſt and quiet wedlocks, learning, and finally other helping releſes, almoſt innumerable for our vocation and life. So often therfore as we enter into cogitation, both of thys plentie and pleaſure of benefits, let vs ſay aloude with Dauid, O taſte & ſee how gracious the Lord is, and let vs repoſe all our inward cares vpon ſo great goodnes, according to that ſaying of S. Peter: Caſt thy care vpon the Lord, and he ſhall nouriſh thee. *1. Peter. 5, verſe. 7.*

Verſe. 9. O feare the Lorde, yee that be his Saints: for they that feare him, lack nothing.

Thys verſe containeth a precept and a promiſe: for, hee exhorteth the godly ones, that they woulde liue in the feare of the Lord, whereunto fayth is adioyned, or rather moſt nære: and vnto theſe he promiſeth plenty of all things neceſſary and wholeſome. The examples of Abraham, Iſaack, and Iacob are knowne, whom God in greateſt ſcarcitie of victuals nouriſhed.

Alſo let there be in our ſight thræ cauſes, for which God deliuered his promiſes touching corporall things. The firſt is, that we imagine not theſe benefits are brought vs by chance, but let vs beleeue that they are diſtributed vnto vs, by the vnſpeakeable goodneſſe of God. The ſeconde is, that wee may know,

knowe, God will alwaies preſerue ſome Congregation, which will keepe his doctrine, who doubtleſſe hath nede of harbourings and other helpes. The thirde cauſe is, that we may in prayer and expectation of and for ſuch helps, exerciſe our faith: but theſe were wont to be more plentifully diſcuſſed vpon in the ſumme of Chriſtian doctrine.

Verſe. 10. The Lyons doe lack and ſuffer hunger: but they which ſeeke the Lord, ſhall want no maner of thing that is good.

Hee amplifieth a promiſe with a contrarietie: the rich, which lyonlike doo ſeaze, vpon all things for themſelues, are oftentimes ſhaken out of all theyr poſſeſſions: ſome alſo pine away with hunger: as Pithius who was Purueyor of the victuals for Xerxes hoaſt, is ſaid to haue dyed with very hunger. But the godly ones which ſeeke the Kingdome of God, and hys righteouſneſſe, are not deſtitute of neceſſary benefits for the body: that is, are by God nouriſhed and defended meruailouſly. Like as in the time of Ieruſalems deſtruction, fiue thouſand of the godly ones, at the forewarning and bidding of an Angell, departed into the Cittie Pella, within the Countrey of Decapolis, and were there preſerued and defended againſt all mens opinion. So at thys day amongſt ſo manie troubles of Germanie, God preſerueth the nedy and poore Congregation truſting in the Name of the Lord.

Verſe. 11. Come yee children and harken vnto mee, I will teach you the feare of the Lord.

Verſe. 12. What man is hee that luſteth to lyue, and would fayne ſee good daies: keepe thy tongue from euill, and thy lips that they ſpeeake no guile.

Verſe. 13. Eſchewe euill and doe good: ſeeke peace and enſue it.

In

In the holy Scripture are three thinges ſpecially deliuered. Firſt, doctrine touching the Articles of our faith. Nert vnto that, conſolations: which are the remedies of ſorrowes. Laſt of all, precepts of actions. As therfore in other Pſalmes, ſentences are ſette downe, touching the true acknowledgement and calling vpon God, beſides conſolations: ſo in thys Pſalme are rules touching life and manners, which ſhine as it were certaine precious ſtones, and the ſum of the precepts are theſe: So runne, that thou maiſt haue an eye to thy mark, & take good choyſe of the meanes leading thee to the mark. Let the Marke of our ſtudies & labours be the glory of God, and the flouriſhing and peaceable ſtate of the Church: the meanes or waies leading vnto this Marke, let be the ſtudies of the heauenly doctrine, conioyned with the loue of righteouſneſſe, chaſtitie, truth, and publique concorde: for the ſafe and ſure eſtate of the Church, touching which I haue ſayde, cannot without theſe and many other vertues, eyther be ordered or retained in right courſe. The foundation of thys excellent and moſt beautiful eſtate, is the ſweete agreement in the true doctrine, and a bitter hatred of Sophiſticall or cauilling doctrine. Therfore the Sonne of God Chriſt Jeſus, prayeth for the Church. Father ſanctifie them with thy truth, thy word is truth. *Iohn, 17, verſe, 17.* Vnto thys ſtudie of truth, let loue of vniuerſall righteouſnes be adioyned, which is, the auoyding of vices, and ſtudie of well doing: finally, let vs haue ſuch moderation of mindes, that we may be able to ſuffer and beare with certaine inconueniences, though againſt our wils, to the end that publique concord be not thereby diſquieted.

Theſe moſt wiſe, and moſt chefely wholeſome precepts, are deliuered in two little verſes: Keepe thy tongue from euill, and thy lips that they ſpeake no guile; Eſchewe euill, and doe good, ſeeke peace and enſue it.

Verſe. 14. The eyes of the Lord are ouer the righteous, and his eares heareth theyr prayers.

Pſalme. XXXIIII. And the expoſition thereof.

A moſt ſweet promiſe deſcribing the prouidence of God, beholding and hearing his Church and all the godlie ones. In Creete men ſay there was Iupiters Image made without eares, which a certaine Epicure there ſette vp: (as he ſignified) God to be deafe, and did not heare mens prayers. Againſt theſe vile obſcurities or abſurdities, Dauid confirmeth vs: nay, (ſayth he) God is neyther deafe nor dumbe, but ſeeth and heareth all things which are done in the Church, neyther is hee an idle beholder of mens matters, but vnfainedlie careth for, keepeth, gouerneth, and defendeth his Church. For it cannot be, that hee which with meruailous workmanſhyp made both the eye and the eare, ſhould be voide of ſeeing and hearing, according to that ſaying in the 94. Pſalme. He that planted the eare, ſhall he not heare? or hee that made the eye, ſhall he not ſee? *verſe. 9.* But who be righteous, that muſt bee learned out of the Goſpell: for the worde of the Goſpell dooth teach, we are righteous, not in our owne ſinceritie, (ſeeing all are ſinners, and haue neede of the glory of God,) but by imputation for the ſonne of Gods ſake: thys conſolation muſt we ſette againſt our owne vnworthines, which driueth vs away from praying vnto God.

Verſe. 15. The countenaunce of the Lorde is againſt them that doe euill: to roote out the remembrance of thē from the earth.

It ſhould be too long a Catalogue, if we heere recited the deſtinies of mightie perſonages, which were horribly ouerthrowne, and came to vtter ruine: as of Hercules, Achilles, Aiax, Iaſon, Phillip of Macædonia, Pompey, Cæſar, Anthonie, and others innumerable: the tragicall endes of theſe perſonages, do well declare thys ſentence or verſe. The countenaunce of the Lord is againſt them that doe euill, to roote out the memorie of them from the earth. And although it may be diſputed vpon, why he ſayth: [To roote out the memory of the vngodly,] when of truth in ſacred & prophane hiſtories, there

there are long deſcriptions of the vngodly ones: yet notwithſtanding, the explication or meaning herof is ſimple & plain, if vnto they? vniuerſall end or deſtruction you will apply thys ſorme of wo?ds. God deſtroyed the whole race and ofſpring of Saule, excepting the poſteritie of Ionathas: ſo an vniuerſal deſtruction oppreſſed the whole race of King Alexander. The whole progenie of the Kings of Syria and Egipt, ſo? their heynous offences, was pluckt vp by the rootes. Let therefo?e not onely obſcure and baſe perſons feare the iudgement of the Lo?d, but alſo euen they which excell in power: fo? there is no power ſo great, no? ſo floriſhing in glo?y & wealth, but God can eaſily turne topſiturui? o? vpſide-downe, as the hiſto?ie of all ages do ſhew. 1. Sam. 3. 1. 2. Sam. 7. 13.

Verſe. 16. The righteous cry, and the Lord heareth them: And deliuereth them out of all theyr troubles.

Verſe. 17. The Lorde is nigh vnto them, that are of a contrite hart: and will ſaue ſuch as be of an humble Spirit.

Some hard it is to embrace in calamitie thys conſolation, experience teacheth: fo? mans reaſon iudgeth not that GOD is preſent with wretched perſons: but the doctrine of the Goſpell witneſſeth, that men are not caſt away from God by reaſon of they? miſerie, but rather, that God euen then promiſeth helpe, and mittigation and deliueraunce from miſchifes. Let vs therefo?e gather here ſome promiſes of helpe, mittigation of puniſhments, preſence and deliuerance of God.

The Lord is good, and as a ſtrong hold in the day of trouble, and he knoweth them that truſt in him. *Nahum. 1. verſe. 7.* Turne vnto the Lord your God, for he is gracious and merciſull, ſlow to anger, and of great kindnes, and repenteth him of the euill. *Ioel, 2, 13.* The Lord healeth thoſe that are broken in hart, and bindeth vp theyr ſores. *Pſal. 147. verſe, 3.* Call vpon me in the day of trouble, and I will heare thee, and thou ſhalt glorifie me. *Pſal. 50. verſe. 15.* Dwelling with the broken and

humble ſpirit, that he may quicken the harts of the ſorrowful. *Eſay. 57.* To him will I looke, euen to him that is poore & of a contrite ſpirit, and trembleth at my words. *Eſay. 66. verſe. 2.* That is, a contrite and humble heart, is the ſtore-houſe of GOD.

Verſe. 18. Great are the troubles of the righteous, but the Lord deliuereth him out of all.

Verſe. 19. Hee keepeth all his bones, ſo that not one of thē is broken.

GOD at length deliuereth hys Church out of all miſeries, but in meane time, while we liue heere, needefull it is, that we obey in ſome calamities: becauſe hee will haue hys Church ſubiect vnto perſecution, and yet deliuereth he manie dailie, yea euen out of corporall miſeries, and when he dooth not altogether deliuer, yet hee mittigateth they' puniſhments.

Thys mittigation dooth the Prophet often deſcribe and praye for, and let vs learne alſo to praye for the ſame. For this weake nature of man, were not able to abide the greatneſſe of Gods wrath, if he ſhoulde be hotely angry againſt vs as our ſinnes deſerue.

Therefore cryeth Dauid out in the *6.* Pſalme. Lorde reproue me not in thy wrath. Againe, in the hundred and thirtie Pſalme. If thou Lorde wilt be extreame to marke what is doone amiſſe, ô Lord who may abide it. *verſe. 3.*

Verſe. 20. But miſ-fortune ſhall ſley the vngodlie: and they that hate the righteous ſhall be deſolate.

All mans lyfe long is full of examples, which confirme and ſette forth this ſorrowfull ſentence: but now for breuitie ſake, I will be content with the Hiſtory of Marcus Craſſus. Marcus Craſſus, purpoſing to fight againſt the Parthians, came into Syria, the next yeare after his Conſulſhip, the yeare fiftie

fiftie and one before Chriſt our Sauiour was borne. Thus Craſſus, when hee had vnderſtoode that there was a greate maſſe of money hidden in the Temple of the Iewes, went to Ieruſalem, and hauing leaue to come into the ſecrete places of the Temple, (againſt his promiſe made vnto them) tooke away from thence more then a thouſande Talents, that is, three ſcore tunnes of Golde: but within a while after, thys extraordinary Conſull, (moſt couetous as he was,) payd the price of hys periurie and ſacrilidge, together with his ſonne Publius a moſt excellent young man beeing ſlaine, himſelfe more then three ſcore yeeres olde: where with him, thirtie thouſand Romane Souldiours were ouerthrowne and taken priſoners.

Verſe. 21. The Lorde deliuereth the ſoules of his ſeruants, and all they that put theyr truſt in him, ſhall not be deſtitute.

The moſt part of men do openly deſpiſe & hate the Goſpell: after that, the Miniſterie, that is, the office of teaching do they iudge to be the fyer-brand of ſeditions, and of the ſcattering of al mankind: And truely S. Paule himſelfe with notable words deſcribeth the bitternesſe of mens hatred againſt the Teachers of the Goſpell, where hee ſaith: The Apoſtles are reputed as men appointed to death, and are made a gazing ſtocke vnto the world. *1. Cor. 4. verſe, 9.*

That is, for erecrable forlorne perſons, where with God is angry, without pacifying, from whom all and euery creature abhorreth, and whoſe ſhadow hurteth (as it were a contagion) the whole ſocietie of men: but although the greater part of the worlde, burdeneth and ouerchargeth the Goſpell with theſe exceeding crymes, yet S. Paule with a mightie minde cryeth out againſt theſe falſe iudgements: I am not aſhamed of the Goſpell of Chriſt, for it is the power of God vnto ſaluation to euery one that beleeueth. *Rom. 1, verſe. 16.*

So Dauid with hys voice confirmeth vs, All they that put theyr truſt in him, ſhall not be deſtitute. With thys conſolation let all good men, eſpecially they which haue authority in the Church, comfort themſelues againſt vnrighteous iudgements: and let them knowe, that God hath care ouer them, who ſhall doubtleſſe deliuer the ſoules of his Seruants. So bee it.

FINIS.

Pſalm. 9. verſe. 14.

That I may ſhewe all thy prayſes within the ports of the daughter of Syon: I will reioyce in thy ſaluation.

Eccluſ. 14. verſe. 16.

Giue, and take, and ſanctifie thy ſoule. &c.

Reuel. 19. verſe. 1.

Hallelu-iah: Saluation, and glory, & honor, and power be to the Lord our God.

Radiantem Solem non reſtringam. Per me Ric. Robinſon.

Faults eſcaped, thus corrected.

PAge 27. for *vacantibus*, reade *vocantibus*.
Page 29. for *acrem*, reade *acrem*.
Page 112. for vnfeeble, reade t'enfeeble.
Page idem. for *diſertus*, reade *deſertus*.